Aqidat Al-Tawhid

The Foundations

Of Monotheism in Worship

Aqidat Al-Tawhid

1- Chapter on Knowing God

١ - قول الله تعالى: ﴿إِنَّ رَبَّكُمُ اللهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ يُغْشِي اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٍ بِأَمْرِهِ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ تَبَارَكَ اللهُ رَبُّ الْعَالَمِينَ أَدْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً إِنَّهُ لَا يُحِبُّ الْمُعْتَدِينَ﴾ (سورة الأعراف: ٥٤-٥٠).

1- The saying of God Almighty: "Indeed, your Lord is Allah, who created the heavens and the earth in six days, then He established Himself above the Throne, covering the night with the day, pursuing it rapidly, and [He created] the sun, the moon, and the stars, subjected by His command. To Him belongs all creation and command. Blessed is Allah, Lord of the worlds. Invoke your Lord humbly and in secret. Indeed, He does not like transgressors." (Quran 7:54-50)

٢ - وقول الله تعالى: ﴿الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَىٰ * لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَمَا بَيْنَهُمَا وَمَا تَحْتَ الثَّرَىٰ * وَإِن تَجْهَرْ بِالْقَوْلِ فَإِنَّهُ يَعْلَمُ السِّرَّ وَأَخْفَى * اللَّهُ لَا إِلَٰهَ إِلَّا هُوَ لَهُ الْأَسْمَاءُ الْحُسْنَىٰ﴾ (سورة طه: ٥-٨).

2- And the saying of God Almighty: "The Most Merciful [who is] above the Throne established. To Him belongs what is in the heavens and what is in the earth and what is between them and what is under the earth. And if you speak aloud, then indeed, He knows the secret and what is [even] more hidden. Allah - there is no deity except Him. To Him belong the best names." (Quran 20:5-8)

٣ - وعَنْ مُعَاوِيَةَ بْنِ الْحَكَمِ السُّلَمِيِّ قَالَ: "كَانَتْ لِي جَارِيَةٌ تَرْعَىٰ غَنَمًا لِي فِي قِبَلِ أُحُدٍ وَالْجَوَّانِيَّةِ، فَاطَّلَعْتُهَا ذَاتَ يَوْمٍ، فَإِذَا الذِّئْبُ قَدْ ذَهَبَ بِشَاةٍ مِنْ غَنَمِهَا، وَأَنَا رَجُلٌ مِنْ بَنِي آدَمَ، آسَفُ كَمَا يَأْسَفُونَ، لَكِنِّي صَكَكْتُهَا صَكَّةً، فَأَتَيْتُ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَعَظَّمَ ذَلِكَ عَلَيَّ، فَقُلْتُ: يَا رَسُولَ اللهِ، أَفَلَا أُعْتِقُهَا؟ قَالَ: "ائْتِنِي بِهَا". فَأَتَيْتُهُ بِهَا، فَقَالَ لَهَا: "أَيْنَ اللهُ؟" قَالَتْ: "فِي السَّمَاءِ". قَالَ: "مَنْ أَنَا؟" قَالَتْ: "أَنْتَ رَسُولُ اللهِ". قَالَ: "أَعْتِقْهَا، فَإِنَّهَا مُؤْمِنَةٌ". وَقَالَ مَرَّةً: "هِيَ مُؤْمِنَةٌ، فَأَعْتِقْهَا." رواه أحمد في مسنده، ومسلم في صحيحه، وغيرهما.

3- It is narrated from Mu'awiyah ibn Hakim al-Salmi, may Allah be pleased with him, that he said: "I had a female slave who used to graze sheep for me near Uhud and al-Jawwaniyyah. One day, I went to check on her, and I found that a wolf had taken one of her sheep. I am a man from the children of Adam, feeling sorrow as they feel sorrow, but I disciplined her with a beating. Then I went to the Prophet, peace be upon him, and he was greatly displeased with me. I said: 'O Messenger of Allah, shall I not free her?' He said: 'Bring her to me.' So I brought her to him, and he said to her: 'Where is Allah?' She said: 'Over the Heavens.' He said: 'Who am I?' She said: 'You are the Messenger of Allah.' He said: 'Free her, for indeed she is a believer.' And he said another time: 'She is a believer, so free her.'"[1]

٤ - قال جَرِيرٌ - يعني ابن حَازِمٍ -: سَمِعْتُ أَبَا يَزِيدَ يُحَدِّثُ، قَالَ: "لَقِيَتِ امْرَأَةٌ عُمَرَ - يُقَالُ لَهَا: خَوْلَةُ بِنْتُ ثَعْلَبَةَ - وَهُوَ يَسِيرُ مَعَ النَّاسِ، فَاسْتَوْقَفَتْهُ، فَوَقَفَ لَهَا وَدَنَا مِنْهَا، وَأَصْغَىٰ إِلَيْهَا رَأْسَهُ، وَوَضَعَ يَدَيْهِ عَلَىٰ مَنْكِبَيْهَا، حَتَّى قَضَتْ حَاجَتَهَا وَانْصَرَفَتْ. فَقَالَ لَهُ رَجُلٌ: يَا أَمِيرَ الْمُؤْمِنِينَ، حَبَسْتَ رِجَالَ قُرَيْشٍ عَلَىٰ هَذِهِ الْعَجُوزِ؟! قَالَ: وَيْحَكَ! أَتَدْرِي مَنْ هَذِهِ؟ قَالَ: لَا. قَالَ: هَذِهِ امْرَأَةٌ سَمِعَ اللهُ شَكْوَاهَا مِنْ فَوْقِ سَبْعِ

[1] Narrated by Ahmad in his Musnad and Muslim in his Sahih, and others.

سَمَاوَاتٍ. هَذِهِ خَوْلَةُ بِنْتُ ثَعْلَبَةَ، وَاللهِ لَوْ لَمْ تَنْصَرِفْ عَنِّي إِلَىٰ اللَّيْلِ مَا انْصَرَفْتُ عَنْهَا، حَتَّىٰ تَقْضِيَ حَاجَتَهَا، إِلَّا أَنْ تَحْضُرَ صَلَاةٌ فَأُصَلِّيَهَا، ثُمَّ أَرْجِعَ إِلَيْهَا حَتَّىٰ تَقْضِيَ حَاجَتَهَا." رواه ابن أبي حاتم في تفسيره..

4- It is narrated from Jarir - meaning ibn Hazim - that he said: "I heard Abu Yazid narrating that a woman met Umar - she is called Khaulah bint Tha'labah - while he was walking with the people. She stopped him, and he stopped for her, drew near to her, and listened. He put his head towards her and placed his hands on her shoulders until she finished her need and departed. Then a man said to him: "O Leader of the Believers, did you detain the women of Quraysh for this old woman?" He said: "May Allah have mercy on you! Do you know who this is?" He said: "No." He said: "This is a woman whose complaint Allah heard from above seven heavens. This is Khaulah bint Tha'labah. By Allah, if she had not departed from me towards the night, I would not have departed from her until she finished her need, until a prayer time came, so I would pray it, then I would return to her until she finished her need."[2]

ه - وقال علي بن الحسن قال : قلت لابن المبارك يا أبا عبد الرحمن كيف نعرف ربنا؟ قال: هو على العرش فوق سبع سموات وعلمه وأمره في كل موضع. قال: قلت: بحد؟ قال: بحد، ولا نقول كما تقول الجهمية إنه هاهنا، وهاهنا في الأرض. رواه الكرماني في السنة.

5- And Ali ibn al-Hasan said: "I said to Ibn Mubarak: 'O Abu Abd al-Rahman, how do we know our Lord?' He said: 'He is on the Throne above seven heavens, and His knowledge and command are in every place.' I said: 'By a limit?' He said: 'By a limit, and we do not say, as the Jahmiyyah say, that He is here, and here on the earth.'"[3]

[2] Narrated by Ibn Abi Hatim in his Tafsir.

[3] Narrated by al-Karmani in al-Sunnah.

2- Chapter on the Interpretation of the Oneness of Worship

٦ - وقول الله تعالى: ﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنسَ إِلَّا لِيَعْبُدُونِ﴾ (سورة الذاريات: ٥٦).

6- The saying of God Almighty: "And I did not create the jinn and mankind except to worship Me." (Quran 51:56)

٧ - وقال الله تعالى: ﴿يَاأَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ﴾ (سورة البقرة: ٢١).

7- And God Almighty said: "O mankind, worship your Lord, who created you and those before you that you may become righteous." (Quran 2:21)

٨ - وعن أنس بن مالك، عن معاذ بن جبل، قال: كنت رديف النبي صلى الله عليه وسلم، ليس بيني وبينه إلا مؤخرة الرحل، فقال: «يا معاذ بن جبل». قلت: لبيك رسول الله وسعديك. ثم سار ساعة، ثم قال: «يا معاذ بن جبل». قلت: لبيك رسول الله وسعديك. ثم سار ساعة، ثم قال: «يا معاذ بن جبل». قلت: لبيك رسول الله وسعديك. قال: «هل تدري ما حق الله على العباد؟». قلت: الله ورسوله أعلم. قال: «فإن حق الله على العباد أن يعبدوه، ولا يشركوا به شيئًا». ثم سار ساعة، ثم قال: «يا معاذ بن جبل». قلت: لبيك رسول الله وسعديك. قال: «هل تدري ما حق العباد على الله إذا فعلوا ذلك؟». قلت: الله ورسوله أعلم. قال: «ألا يعذبهم» (رواه البخاري ومسلم).

8- It is narrated from Anas ibn Malik, from Mu'adh ibn Jabal, that he said: "I was walking behind the Prophet, peace be upon him, with only the back of the camel between us. He said: 'O Mu'adh ibn Jabal,' I said: 'At your service, Messenger of Allah, and I am at your disposal.' Then he walked for an hour, then he said: 'O Mu'adh ibn Jabal,' I said: 'At your service, Messenger of Allah, and I am at your disposal.' Then he walked for an hour, then he said: 'O Mu'adh ibn Jabal,' I said: 'At your service, Messenger of Allah, and I am at your disposal.' He said: 'Do you know what is the right of Allah upon His servants?' I said: 'Allah and His Messenger know best.' He said: 'Indeed, the right of Allah upon His servants is that they worship Him and do not associate anything with Him.' Then he walked for an hour, then he said: 'O Mu'adh ibn Jabal,' I said: 'At your service, Messenger of Allah, and I am at your disposal.' He said: 'Do you know what is the right of the servants upon Allah when they do that?' I said: 'Allah and His Messenger know best.' He said: 'That He does not punish them.'"[4]

٩ - عن أبي فاحته، قال: قال رسول الله صلى الله عليه وسلم لرجل: «إن الله ينهاك أن تعبد المخلوق وتدع الخالق، وينهاك أن تقتل ولدك وتغذو كلبك، وينهاك أن تزني بحليلة جارك». قال سفيان: وهو قوله: ﴿وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ﴾ (سورة الفرقان: 68).

9- It is narrated from Abu Fahimah that he said: "The Messenger of Allah, peace be upon him, said to a man: 'Indeed, Allah forbids you from worshipping the created and leaving the Creator, and He forbids you from killing your child and feeding a dog, and He forbids you from committing adultery with the wife

[4] Narrated by Bukhari and Muslim.

of your neighbor.' Sufyan said: 'And this is His saying: And those who do not invoke with Allah another deity…'" (Quran 25:68)[5]

١٠ - وروى عبد الله في زوائد الزهد عن علي بن أبي زائدة، قال: خطبنا عمر بن عبد العزيز بخناصرة، فقال: «اعلموا أن العبادة أداء الفرائض واجتناب المحارم»

10- It is narrated from Abdullah in the additions to "The Book of Asceticism" from Ali ibn Abi Zaid that he said: "Umar ibn Abd al-Aziz addressed us and said: 'Know that worship is the performance of obligations and the avoidance of prohibitions.'"

[5] Narrated by Ibn Abi Hatim, mursal, in his Tafsir.

3- Chapter on the Prohibition of Shirk (Associating Partners) in Worship

١١ - وقول الله تعالى: ﴿وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا﴾ (سورة النساء: ٣٦).

11- And the saying of God Almighty: "And worship Allah and do not associate anything with Him." (Quran 4:36)

١٢ - وقول الله تعالى: ﴿قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ أَلَّا تُشْرِكُوا بِهِ شَيْئًا﴾ (سورة الأنعام: ١٥١).

12- And the saying of God Almighty: "Say, 'Come, I will recite what your Lord has prohibited to you. [He commands] that you not associate anything with Him...'" (Quran 6:151)

١٣ - وقول الله تعالى: ﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَّسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ﴾ (سورة النحل: ٣٦).

13- And the saying of God Almighty: "And We certainly sent into every nation a messenger, [saying], 'Worship Allah and avoid Taghut [false deities].'" (Quran 16:36)

١٤ - وقول الله تعالى: ﴿قُلْ يَأَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِّن دُونِ اللَّهِ فَإِن تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَا مُسْلِمُونَ﴾ (سورة آل عمران: ٦٤).

14- And the saying of God Almighty: "Say, 'O People of the Scripture, come to a word that is equitable between us and you - that we will not worship except Allah and not associate anything with Him and not take one another as lords instead of Allah.' But if they turn away, then say, 'Bear witness that we are Muslims [submitting to Him].'" (Quran 3:64)

١٥ - وعَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ صلى الله عليه وسلم، قَالَ: «بُنِيَ الْإِسْلَامُ عَلَىٰ خَمْسٍ: عَلَىٰ أَنْ يُعْبَدَ اللهُ، وَيُكْفَرَ بِمَا دُونَهُ، وَإِقَامِ الصَّلَاةِ، وَإِيتَاءِ الزَّكَاةِ، وَحَجِّ الْبَيْتِ، وَصَوْمِ رَمَضَانَ» رواه مسلم.

15- And from Ibn Umar, from the Prophet (peace be upon him), he said: "Islam is built upon five [pillars]: That Allah be worshipped and that what is other than Him be disbelieved in, establishing prayer, giving Zakat (obligatory charity), pilgrimage to the House (Kaaba), and fasting Ramadan."[6]

١٦ - وفي حديث جبريل صلى الله عليه وسلم، قَالَ: «يَا مُحَمَّدُ، مَا الْإِسْلَامُ؟» فَقَالَ: «تَعْبُدُ اللَّهَ لَا تُشْرِكُ بِهِ شَيْئًا، وَتُقِيمُ الصَّلَاةَ، وَتُؤْتِي الزَّكَاةَ، وَتَصُومُ رَمَضَانَ، وَتَحُجُّ الْبَيْتَ» رواه أحمد في مسنده من حديث عبد الله بن عمر.

16- In the Hadith of Gabriel (peace be upon him), he said: "O Muhammad, what is Islam?" He said: "You worship Allah and do not associate anything with Him, you establish prayer, you give Zakat, you fast

[6] Narrated by Muslim in his Sahih.

Ramadan, and you make pilgrimage to the House." He said: "Then if I do that, am I a Muslim?" He said: "Yes." He said: "You have spoken the truth."[7]

١٧ - عَنْ أَبِي مَالِكٍ، عَنْ أَبِيهِ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ، وَكَفَرَ بِمَا يُعْبَدُ مِنْ دُونِ اللَّهِ، حَرُمَ مَالُهُ، وَدَمُهُ، وَحِسَابُهُ عَلَى اللَّهِ» رواه مسلم.

17- From Abu Malik, from his father, he said: "I heard the Messenger of Allah say: 'Whoever says: 'There is no deity except Allah,' and disbelieves in what is worshipped besides Allah, his wealth is lawful, his blood is lawful, and his reckoning is upon Allah.'"[8]

١٨ - وعَنْ مُحَمَّدِ بْنِ سِيرِينَ قَالَ: نُبِّئْتُ أَنَّ أَبَا بَكْرٍ، وَعُمَرَ، كَانَا يُعَلِّمَانِ النَّاسَ: «تَعْبُدُ اللهَ وَلَا تُشْرِكُ بِهِ شَيْئًا، وَتُقِيمُ الصَّلَاةَ الَّتِي افْتَرَضَ اللَّهُ لِمَوَاقِيتِهَا، فَإِنَّ فِي تَفْرِيطِهَا الْهَلَكَةَ» رواه ابن أبي شيبة في المصنف.

18- And from Muhammad ibn Sirin, he said: "I was informed that Abu Bakr and Umar used to teach people: 'Worship Allah and associate nothing with Him, and establish the prayer that Allah has prescribed for its time, for indeed, in its abandonment is destruction.'"[9]

١٩ - وعَنْ عُمَارَةَ بْنِ عَبْدٍ قَالَ: سَمِعْتُ عَلِيًّا يَقُولُ: «أُرْسِلَ يَحْيَى بْنُ زَكَرِيَّا، فَأُمِرَ يُحَدِّثَ قَوْمَهُ بِخَمْسِ كَلِمَاتٍ، وَأَنْ يَضْرِبَ لَهُنَّ أَمْثَالًا، فَأَعْجَبْنَهُ فَأَمْسَكَهُنَّ لِنَفْسِهِ، فَقِيلَ لِعِيسَى انْتِ يَحْيَى فَأْمُرْهُ فَلْيُبَلِّغْ الْكَلِمَاتِ الَّتِي أُمِرَ بِهِنَّ، وَإِلَّا فَتُبَلِّغْهُنَّ أَنْتَ، فَلَمَّا أَتَاهُ قَالَ: أَنَا أُبَلِّغُهُنَّ، فَقَالَ لِقَوْمِهِ: إِنَّ مَثَلَ الشِّرْكِ بِاللهِ كَمَثَلِ رَجُلٍ اشْتَرَىٰ عَبْدًا مِنْ مَالِهِ فَأَحْسَنَ إِلَيْهِ وَأَعْتَقَهُ، وَقَالَ: اذْهَبْ فَانْطَلِقْ، فَأَصَابَ مَعْرُوفًا فَجَعَلَ مَعْرُوفَهُ، وَنَيْلَهُ لِرَجُلٍ غَيْرَ الَّذِي أَعْتَقَهُ، فَذَلِكَ مَثَلُ الشِّرْكِ بِاللَّهِ» رواه عبد الرزاق في مصنفه.

19 – It is narrated from ʿUmārah ibn ʿAbd who said: I heard ʿAli (may Allah be pleased with him) say: “Yahya ibn Zakariya (John the Baptist) was sent and commanded to address his people with five statements, and to give parables for them. He admired these statements, so he kept them to himself. It was then said to ʿIsa (Jesus), ‘Go to Yahya and command him to convey the words he was instructed to deliver, or else you should convey them yourself.’ When he (ʿIsa) approached him, Yahya said, ‘I will convey them.’ He then addressed his people, saying: ‘The example of associating partners with Allah is like the example of a man who purchased a slave with his own wealth, treated him well, and then set him free, saying: “Go forth, you are free.” However, this man went on to perform acts of kindness and service for someone other than the one who had freed him. This Is the likeness of associating partners with Allah.’”[10]

[7] Narrated by Ahmad in his Musnad from the Hadith of Abdullah ibn Umar.
[8] Narrated by Muslim.
[9] Narrated by Ibn Abi Shaiba in his Musannaf.
[10] Narrated by Abd al-Razzaq in his Musannaf.

4- Chapter on Disavowing Polytheists and Their Religion

٢٠ - قال الله تعالى: ﴿قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِيٓ إِبْرَٰهِيمَ وَٱلَّذِينَ مَعَهُۥٓ إِذْ قَالُواْ لِقَوْمِهِمْ إِنَّا بُرَءَٰٓؤُاْ مِنكُمْ وَمِمَّا تَعْبُدُونَ مِن دُونِ ٱللَّهِ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمُ ٱلْعَدَٰوَةُ وَٱلْبَغْضَآءُ أَبَدًا حَتَّىٰ تُؤْمِنُواْ بِٱللَّهِ وَحْدَهُۥٓ إِلَّا قَوْلَ إِبْرَٰهِيمَ لِأَبِيهِ لَأَسْتَغْفِرَنَّ لَكَ وَمَآ أَمْلِكُ لَكَ مِنَ ٱللَّهِ مِن شَىْءٍ ۖ رَّبَّنَا عَلَيْكَ تَوَكَّلْنَا وَإِلَيْكَ أَنَبْنَا وَإِلَيْكَ ٱلْمَصِيرُ﴾ [سورة الممتحنة: 4].

20- And the saying of God Almighty: "There has already been for you an excellent pattern in Abraham and those with him, when they said to their people, 'Indeed, we are disassociated from you and from whatever you worship other than Allah. We have disbelieved in you, and there has appeared between us and you animosity and hatred forever until you believe in Allah alone' - except for Abraham's saying to his father, 'I will surely ask forgiveness for you, but I do not possess for you [the power to do] anything from Allah.' Our Lord, upon You we have relied, and to You we have returned, and to You is the destination.'" (Quran 60:4)

٢١ - قال الله تعالى: ﴿قُلْ يَأَيُّهَا الْكَفِرُونَ * لَا أَعْبُدُ مَا تَعْبُدُونَ * وَلَا أَنتُمْ عَبِدُونَ مَا أَعْبُدُ * وَلَا أَنَا عَابِدٌ مَّا عَبَدتُّمْ * وَلَا أَنتُمْ عَبِدُونَ مَا أَعْبُدُ * لَكُم دِينُكُمْ وَلِيَ دِينِ﴾ [سورة الكافرون: ١-٦].

21- And the saying of God Almighty: "Say, 'O disbelievers, * I do not worship what you worship. * Nor are you worshippers of what I worship. * Nor will I be a worshipper of what you worship. * Nor will you be worshippers of what I worship. * For you is your religion, and for me is my religion.'" (Quran 109:1-6)

٢٢ - قال الله تعالى: ﴿مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ آمَنُوا أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ وَلَوْ كَانُوا أُولِي قُرْبَىٰ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ أَصْحَابُ الْجَحِيمِ * وَمَا كَانَ اسْتِغْفَارُ إِبْرَاهِيمَ لِأَبِيهِ إِلَّا عَنْ مَوْعِدَةٍ وَعَدَهَا إِيَّاهُ فَلَمَّا تَبَيَّنَ لَهُ أَنَّهُ عَدُوٌّ لِلَّهِ تَبَرَّأَ مِنْهُ إِنَّ إِبْرَاهِيمَ لَأَوَّاهٌ حَلِيمٌ﴾ [سورة التوبة: ١١٣-١١٤].

22- And the saying of God Almighty: "It is not for the Prophet and those who have believed to ask forgiveness for the polytheists, even if they were relatives, after it has become clear to them that they are companions of Hellfire. And Abraham's asking forgiveness for his father was only because of a promise he had made to him. But when it became clear to him that he was an enemy to Allah, he disassociated himself from him. Indeed, Abraham was compassionate and patient." (Quran 9:113-114)

٢٣ - وعن أبي وائل، عن جرير قال: قلت: يا رسول الله، بايعني واشترط عليَّ، فأنت أعلم. فبسط يده، فبايعته، فقال: «لَا تُشْرِكْ بِاللَّهِ شَيْئًا، وَتُقِيمَ الصَّلَاةَ، وَتُؤْتِيَ الزَّكَاةَ، وَتَنْصَحَ الْمُسْلِمَ، وَتُفَارِقَ الْمُشْرِكَ». رواه ابن سعد في الطبقات والطبراني في الكبير.

23- And from Abu Wa'il, from Jarir, he said: "I said: 'O Messenger of Allah, give me your pledge and stipulate a condition upon me, for you know best.' So he extended his hand, and I pledged allegiance to him. He said: 'Do not associate anything with Allah, establish prayer, give Zakat, advise the Muslim, and abandon the polytheist.'"[11]

[11] Narrated by Ibn Sa'd in "al-Tabaqat al-Kubra" and al-Tabarani in "al-Mu'jam al-Kabir."

٢٤ - وفي رواية عن أبي وائل، أن جريرًا قال: يا رسول الله، اشترط عليَّ. قال: «تَعْبُدُ اللهَ لَا تُشْرِكُ بِهِ شَيْئًا، وَتُصَلِّي الصَّلَاةَ الْمَكْتُوبَةَ، وَتُؤَدِّي الزَّكَاةَ الْمَفْرُوضَةَ، وَتَنْصَحُ الْمُسْلِمَ، وَتَبْرَأُ مِنَ الْكَافِرِ» رواه أحمد في مسنده.

24- In a narration from Abu Wa'il, that Jarir said: "O Messenger of Allah, stipulate a condition upon me." He said: " You worship Allah, associating nothing with Him, you pray the prescribed prayer, you pay the obligatory Zakat, you advise the Muslim, and you disavow the disbeliever."[12]

٢٥ - وعَنْ أَنَسٍ، أَنَّ رَجُلًا قَالَ: يَا رَسُولَ اللهِ ، أَيْنَ أَبِي؟ قَالَ: «فِي النَّارِ»، فَلَمَّا قَفَّىٰ دَعَاهُ، فَقَالَ: «إِنَّ أَبِي وَأَبَاكَ فِي النَّارِ»

25- And from Anas, that a man said: "O Messenger of Allah, where is my father?" He said: "In the Fire." When he turned away, he called him and said: "Indeed, your father and my father are in the Fire."

٢٦ - وعَنْ أَبِي هُرَيْرَةَ، قَالَ: زار النبيُّ صلى الله عليه وسلم قبرَ أُمِّهِ، فبكى وأبكى مَن حوله، فقال: «اسْتَأْذَنْتُ رَبِّي فِي أَنْ أَسْتَغْفِرَ لَهَا فَلَمْ يُؤْذَنْ لِي، وَاسْتَأْذَنْتُهُ فِي أَنْ أَزُورَ قَبْرَهَا فَأُذِنَ لِي، فَزُورُوا الْقُبُورَ فَإِنَّهَا تُذَكِّرُ الْمَوْتَ» رواها مسلم في صحيحه.

26- And from Abu Huraira, he said: "The Prophet, peace be upon him, visited the grave of his mother, so he wept and made those around him weep. He said: 'I asked my Lord for permission to ask forgiveness for her, but I was not permitted. And I asked Him for permission to visit her grave, and I was permitted. So visit the graves, for indeed, they remind you of death.'"[13]

٢٧ - وعَنْ طَارِقِ بْنِ شِهَابٍ، قَالَ: جَاءَ وَفْدُ بُزَاخَةَ أَسَدٍ وَغَطَفَانَ إِلَى أَبِي بَكْرٍ يَسْأَلُونَهُ الصُّلْحَ، فَخَيَّرَهُمْ أَبُو بَكْرٍ بَيْنَ الْحَرْبِ الْمُجْلِيَةِ أَوِ السِّلْمِ الْمُخْزِيَةِ. قَالَ: فَقَالُوا: هَذَا الْحَرْبُ الْمُجْلِيَةُ قَدْ عَرَفْنَاهَا، فَمَا السِّلْمُ الْمُخْزِيَةُ؟ قَالَ: قَالَ أَبُو بَكْرٍ: «تُؤَدُّونَ الْحَلْقَةَ وَالْكُرَاعَ، وَتَتْرُكُونَ أَقْوَامًا تَتَّبِعُونَ أَذْنَابَ الْإِبِلِ حَتَّى يُرِيَ اللَّهُ خَلِيفَةَ نَبِيِّهِ وَالْمُسْلِمِينَ أَمْرًا يَعْذِرُونَكُمْ بِهِ، وَتَدُونَ قَتْلَانَا وَلَا نَدِي قَتْلَاكُمْ، وَقَتْلَانَا فِي الْجَنَّةِ وَقَتْلَاكُمْ فِي النَّارِ، وَتَرُدُّونَ مَا أَصَبْتُمْ مِنَّا وَنَغْنَمُ مَا أَصَبْنَا مِنْكُمْ» فَقَالَ عُمَرُ: «قَدْ رَأَيْتُ رَأْيًا، وَسَنُشِيرُ عَلَيْكَ، أَمَّا أَنْ يُؤَدُّوا الْحَلْقَةَ وَالْكُرَاعَ فَنِعْمَ مَا رَأَيْتُ، وَأَمَّا أَنْ يَتْرُكُوا أَقْوَامًا يَتَّبِعُونَ أَذْنَابَ الْإِبِلِ حَتَّى يَرَى اللَّهُ خَلِيفَةَ نَبِيِّهِ، وَالْمُسْلِمِينَ أَمْرًا يَعْذِرُونَهُمْ بِهِ فَنِعْمَ مَا رَأَيْتُ، وَأَمَّا أَنْ نَغْنَمَ مَا أَصَبْنَا مِنْهُمْ وَيَرُدُّونَ مَا أَصَابُوا مِنَّا فَنِعْمَ مَا رَأَيْتُ، وَأَمَّا أَنَّ قَتْلَاهُمْ فِي النَّارِ وَقَتْلَانَا فِي الْجَنَّةِ فَنِعْمَ مَا رَأَيْتُ، وَأَمَّا أَنْ لَا نَدِيَ قَتْلَاهُمْ فَنِعْمَ مَا رَأَيْتُ، وَأَمَّا أَنْ يَدُوا قَتْلَانَا فَلَا، قَتْلَانَا قُتِلُوا عَنْ أَمْرِ اللَّهِ فَلَا دِيَاتٍ لَهُمْ». فَتَتَابَعَ النَّاسُ عَلَى ذَلِكَ. رواه ابن أبي شيبة في المصنف.

27- And from Tariq ibn Shihab, he said: "A delegation from Buzakhah of Asad and Ghatafan came to Abu Bakr asking him for peace. So Abu Bakr gave them the choice between open war or humiliating peace. They said: 'This open war, we have known it, so what is the humiliating peace?' Abu Bakr said: 'You pay the bloodwit and ransom, and you leave behind people who follow the tails of camels until Allah shows the successor of His Prophet and the Muslims a matter by which they may excuse you. You will record our dead, and we will not record your dead. Our dead are in Paradise, and your dead are in the Fire. You return what you have taken from us, and we will keep what we have taken from you.' Umar said: 'I have an opinion, and we will consult with you. As for paying the bloodwit and ransom, that is good. As for leaving behind people who follow the tails of camels until Allah shows the successor of His Prophet and the Muslims a matter by which they may excuse them, that is good. As for us keeping what we have taken from them and them returning what they have taken from us, that is good. As for their dead being

[12] Narrated by Ahmad in his Musnad.
[13] Narrated by Muslim in his Sahih.

in the Fire and our dead being in Paradise, that is good. But as for not paying blood-money for their dead, that is also a good idea. As for them paying blood-money for our dead, our dead were killed in the cause of Allah, so there is no blood money for them'. So the people agreed upon that."[14]

[14] Narrated by Ibn Abi Shayba in his Musannaf.

5- Chapter on the Proofs of Tawhid (Oneness of God)

٢٨ - وقول الله تعالى: ﴿وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي ءَادَمَ مِن ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَى أَنفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَىٰ شَهِدْنَا أَن تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَٰذَا غَافِلِينَ * أَوْ تَقُولُوا إِنَّمَا أَشْرَكَ آبَاؤُنَا مِن قَبْلُ وَكُنَّا ذُرِّيَّةً مِّن بَعْدِهِمْ أَفَتُهْلِكُنَا بِمَا فَعَلَ الْمُبْطِلُونَ﴾ (سورة الأعراف: ١٧٢-١٧٣)

28- And the saying of God Almighty: "And [mention] when your Lord took from the children of Adam - from their loins - their descendants and made them testify of themselves, [saying to them], "Am I not your Lord?" They said, "Yes, we have testified." [This was] lest you say on the Day of Resurrection, "Indeed, we were of this unaware." Or lest you say, "It was only our fathers who associated [partners with Allah] before, and we were descendants after them. Then would You destroy us for what the falsifiers have done?"" (Quran 7:172-173)

٢٩ - وقول الله تعالى: ﴿ضَرَبَ لَكُم مَّثَلًا مِّنْ أَنفُسِكُمْ هَل لَّكُم مِّمَّا مَلَكَتْ أَيْمَانُكُمْ مِّن شُرَكَاءَ فِي مَا رَزَقْنَاكُمْ فَأَنتُمْ فِيهِ سَوَاءٌ تَخَافُونَهُمْ كَخِيفَتِكُمْ أَنفُسَكُمْ كَذَٰلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْقِلُونَ * بَلِ اتَّبَعَ الَّذِينَ ظَلَمُوا أَهْوَاءَهُمْ بِغَيْرِ عِلْمٍ فَمَن يَهْدِي مَنْ أَضَلَّ اللَّهُ وَمَا لَهُم مِّن نَّاصِرِينَ * فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَٰلِكَ الدِّينُ الْقَيِّمُ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ﴾ (سورة الروم: ٢٨-٣٠)

29- And the saying of God Almighty: "He has set forth for you an example from yourselves: Do you have among those whom your right hands possess any partners in what We have provided for you so that you are equal therein, fearing them as you fear each other? Thus do We detail the verses for a people who use reason. But those who wrong follow their [own] desires without knowledge. Then who will guide whom Allah has sent astray? And for them there are no helpers. So direct your face toward the religion, inclining to truth. [Adhere to] the fitrah of Allah upon which He has created [all] people. No change should there be in the creation of Allah. That is the correct religion, but most of the people do not know." (Quran 30:28-30)

٣٠ - وقول الله تعالى ﴿وَرُسُلًا قَدْ قَصَصْنَاهُمْ عَلَيْكَ مِن قَبْلُ وَرُسُلًا لَّمْ نَقْصُصْهُمْ عَلَيْكَ وَكَلَّمَ اللَّهُ مُوسَىٰ تَكْلِيمًا * رُسُلًا مُبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا﴾ (سورة النساء: ١٦٤-١٦٥)

30- And the saying of God Almighty: "And [We sent] messengers about whom We have related [their stories] to you before and messengers about whom We have not related to you. And Allah spoke to Moses with [direct] speech. Messengers as bringers of good tidings and warners so that mankind will have no argument against Allah after the messengers. And ever is Allah Exalted in Might and Wise." (Quran 4:164-165)

٣١ - وقول الله تعالى: ﴿مَنِ اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ وَمَن ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا﴾ (سورة الإسراء: ١٥)

31- And the saying of God Almighty: "Whoever is guided is only guided for [the benefit of] his soul. And whoever goes astray only goes astray [to its detriment]. And no bearer of burdens will bear the burden of another. And never would We punish until We sent a messenger." (Quran 17:15)

٣٢ - وعَنْ أَنَسِ بْنِ مَالِكٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ: " يُقَالُ لِلرَّجُلِ مِنْ أَهْلِ النَّارِ يَوْمَ الْقِيَامَةِ: أَرَأَيْتَ لَوْ كَانَ لَكَ مَا عَلَى الْأَرْضِ مِنْ شَيْءٍ أَكُنْتَ مُفْتَدِيًا بِهِ؟ قَالَ: فَيَقُولُ: نَعَمْ، قَالَ : فَيَقُولُ : قَدْ أَرَدْتُ مِنْكَ أَهْوَنَ مِنْ ذَلِكَ، قَدْ أَخَذْتُ عَلَيْكَ فِي ظَهْرِ آدَمَ أَنْ لَا تُشْرِكَ بِي شَيْئًا، فَأَبَيْتَ إِلَّا أَنْ تُشْرِكَ . رواه أحمد والبخاري ومسلم

32- And from Anas bin Malik, from the Prophet (peace and blessings of Allah be upon him), who said: "It will be said to a man from the people of Hellfire on the Day of Resurrection: 'If you had all that is on earth, would you ransom yourself with it?' He will say 'Yes.' He said: “Then He will say: ‘I wanted from you something easier than that. I took a covenant from you in the loins of Adam that you should not associate anything with Me, but you refused except to associate [partners with Me].’”[15]

٣٣ - وعن أنس بن مالك، عن النبي صلى الله عليه وسلم قال: "يُقال للرجل من أهل النار يوم القيامة: أرأيت لو كان لك ما على الأرض من شيء أكنت مفتديًا به؟ قال: فيقول: نعم، قال: فيقول: قد أردت منك أهون من ذلك، قد أخذت عليك في ظهر آدم أن لا تُشرك بي شيئًا، فأبيت إلا أن تُشرك." (رواه أحمد والبخاري ومسلم)

33- And from Abu Hurairah, who said: The Messenger of Allah (ﷺ) said: "Every child is born upon the fitrah (natural disposition), then his parents make him a Jew, or a Christian, or a Magian, just as an animal produces a perfect offspring, do you notice any mutilation in it?" Then Abu Hurairah would say: "Recite if you wish: 'The fitrah of Allah upon which He has created mankind. No change should there be in the creation of Allah.'" (Quran 30:30)[16]

٣٤ - عن جابر بن عبد الله، قال: قال رسول الله صلى الله عليه وسلم: "أُعطيتُ خمسًا لم يُعطَهنَّ أحدٌ قبلي: بُعثتُ إلى الأحمرِ والأسودِ، وكان النبيُّ إنما يُبعثُ إلى قومِه خاصةً، وبُعثتُ إلى الناسِ عامةً." (رواه أحمد والبخاري ومسلم)

34- From Jabir bin Abdullah, who said: The Messenger of Allah (ﷺ) said: "I have been given five things which no one before me was given: I have been sent to the red and the black (all of mankind), and a Prophet used to be sent only to his own people specifically, but I have been sent to all of mankind generally."[17]

٣٥ - وعن أبي العالية، عن أبيّ بن كعب في قول الله عز وجل: ﴿وَإِذْ أَخَذَ رَبُّكَ مِن بَنِي ءَادَمَ مِن ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَى أَنفُسِهِمْ﴾ [سورة الأعراف: ١٧٢]، قال: "جمعهم فجعلهم أزواجًا، ثم صوّرهم فاستنطقهم فتكلّموا، ثم أخذ عليهم العهد والميثاق، وأشهدهم على أنفسهم: ألستُ بربكم؟ قال: فإني أُشهد عليكم السماوات السبع والأرَضِين السبع، وأُشهد عليكم أباكم آدم أن تقولوا يوم القيامة: لم نعلم بهذا. اعلموا أنه لا إله غيري، ولا رب غيري، فلا تُشركوا بي شيئًا، وإني سأُرسل إليكم رسلي يُذكّرونكم عهدي وميثاقي، وأُنزل عليكم كتبي." قالوا: شهدنا بأنك ربنا وإلهنا، لا رب لنا غيرك، ولا إله لنا غيرك. فأقرّوا بذلك.

35- From Abu Al-‘Aliyah, from Ubayy ibn Ka‘b, regarding the saying of Allah, the Exalted: “And [remember] when your Lord took from the children of Adam, from their loins, their descendants and made them testify against themselves, [saying], 'Am I not your Lord?' They said, 'Yes, we testify.'” [Surah Al-A'raf: 172]. He said: "He gathered them and made them into pairs, then He shaped them and caused

[15] Narrated by Ahmad, Al-Bukhari, and Muslim.
[16] Narrated by Ahmad, Al-Bukhari, and Muslim.
[17] Narrated by Ahmad, Al-Bukhari, and Muslim.

them to speak. They spoke, and then He took the covenant and the pledge from them, and made them testify against themselves, 'Am I not your Lord?' They said, 'Yes, we testify.' He then said, 'I bear witness to you the seven heavens, the seven earths, and I bear witness to your father Adam, so that you will not say on the Day of Judgment, 'We had no knowledge of this.' Know that there is no God other than Me, and no Lord other than Me, so do not associate anything with Me. And I will send to you My messengers to remind you of My covenant and My pledge, and I will send down My scriptures upon you.' They said, 'We bear witness that You are our Lord and our God, there is no Lord for us other than You, and there is no God for us other than You.' And they acknowledged that."

٣٦ - قال ابن زيد، في قول الله تعالى: ﴿قَالُوا رَبَّنَا أَمَتَّنَا اثْنَتَيْنِ وَأَحْيَيْتَنَا اثْنَتَيْنِ﴾ [سورة غافر: ١١]. قال: خلقهم من ظهر آدم حين أخذ عليهم الميثاق، وقرأ: ﴿وَإِذْ أَخَذَ رَبُّكَ مِن بَنِي ءَادَمَ مِن ظُهُورِهِمْ ذُرِّيَّتَهُمْ﴾ حتى بلغ: ﴿أَوْ تَقُولُوا إِنَّمَا أَشْرَكَ ءَابَاؤُنَا مِن قَبْلُ وَكُنَّا ذُرِّيَّةً مِن بَعْدِهِمْ أَفَتُهْلِكُنَا بِمَا فَعَلَ الْمُبْطِلُونَ﴾ [سورة الأعراف: ١٧٢-١٧٣]. قال: فكسبهم العقل وأخذ عليهم الميثاق.

36 - Ibn Zayd said, regarding the saying of Allah, the Exalted: “They said, 'Our Lord, You have caused us to die twice, and You have given us life twice.’” [Surah Ghafir: 11]. He said: "He created them from the back of Adam when He took the covenant from them." He then recited: “And [remember] when your Lord took from the children of Adam, from their loins, their descendants…” [Surah Al-A'raf: 172], until the verse: “Or will you say, 'Indeed, it was our forefathers who associated others with Allah before, and we were their descendants after them. Then will You destroy us for what the falsifiers have done?’” [Surah Al-A'raf: 173]. He said: "He gave them intellect and took the covenant from them."

٣٧ - وعن ابن عباس قوله: ﴿وَأُوحِيَ إِلَيَّ هَذَا الْقُرْآنُ﴾ [سورة الأنعام: ١٩] القرآن ﴿لِأُنذِرَكُم بِهِ وَمَن بَلَغَ﴾ يعني أهل مكة ﴿وَمَنْ بَلَغَ﴾، يعني: ومن بلغه هذا القرآن، فهو له نذير.

37 - Ibn Abbas said regarding the verse "And this Qur’an has been revealed to me," that the Qur’an was revealed "so that I may warn you and whomever it reaches," referring to the people of Mecca, and "whomever it reaches," meaning anyone to whom this Qur’an reaches, it serves as a warning for them.

٣٨ - وعن محمد بن كعب القرظي: ﴿لِأُنذِرَكُم بِهِ وَمَن بَلَغَ﴾، قال: من بلغه القرآن، فكأنما رأى النبي ﷺ. ثم قرأ: ﴿لِأُنذِرَكُم بِهِ وَمَن بَلَغَ﴾ [سورة الأنعام: ١٩]. رواها الطبري في تفسيره.

38 - And from Muhammad ibn Kab al-Qurazi, regarding the verse: “to warn you by it and whoever it reaches” He said: "Whoever the Qur'an reaches, it is as though he saw the Prophet." He then recited: “to warn you by it and whoever it reaches, will you not testify?” [Surah Al-Imran: 19].[18]

[18] This was narrated by Al-Tabari in his Tafsir.

6- Chapter on the Ranks of Tawhid

٣٩ - وقول الله تعالى: ﴿ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا فَمِنْهُمْ ظَالِمٌ لِنَفْسِهِ وَمِنْهُم مُّقْتَصِدٌ وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ بِإِذْنِ اللَّهِ ذَلِكَ هُوَ الْفَضْلُ الْكَبِيرُ * جَنَّاتُ عَدْنٍ يَدْخُلُونَهَا يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِن ذَهَبٍ وَلُؤْلُؤًا وَلِبَاسُهُمْ فِيهَا حَرِيرٌ﴾ [سورة فاطر: ٣٢-٣٣].

39 - And the saying of Allah, the Exalted: “Then We gave the Book as inheritance to those of Our servants whom We selected. Among them is he who wrongs himself, and among them is he who is moderate, and among them is he who is foremost in good deeds by the permission of Allah. That is the great bounty. Gardens of Eden, which they will enter, and therein they will be adorned with bracelets of gold and pearls, and their garments therein will be silk.” [Surah Fatir: 32-33].

٤٠ - وقول الله تعالى: ﴿وَكُنتُمْ أَزْوَاجًا ثَلَاثَةً فَأَصْحَابُ الْمَيْمَنَةِ مَا أَصْحَابُ الْمَيْمَنَةِ وَأَصْحَابُ الْمَشْئَمَةِ مَا أَصْحَابُ الْمَشْئَمَةِ وَالسَّابِقُونَ السَّابِقُونَ * أُولَئِكَ الْمُقَرَّبُونَ فِي جَنَّاتِ النَّعِيمِ ﴿ ثُلَّةٌ مِنَ الْأَوَّلِينَ وَقَلِيلٌ مِّنَ الْآخِرِينَ ﴾ [سورة الواقعة: ٧-١٤]

40 - And the saying of Allah, the Exalted: “And you were three kinds: the companions of the right, how fortunate are the companions of the right; and the companions of the left, how unfortunate are the companions of the left; and the foremost, the foremost. Those are the ones brought near [to Allah], in the Gardens of Pleasure, a great multitude of the first [generations], and a few of the later ones.” [Surah Al-Waqi'ah: 7-14].

٤١ - عن عبد الله بن مسعود: أنه قال: "هذه الأمة ثلاثة أثلاث يوم القيامة؛ ثلث يدخلون الجنة بغير حساب، وثلث يحاسبون حسابًا يسيرًا، وثلث يجيئون بذنوب عظام حتى يقول الله: ما هؤلاء؟ وهو أعلم، فتقول الملائكة: هؤلاء جاءوا بذنوب عظام إلا أنهم لم يشركوا بك، فيقول الرب: أدخلوا هؤلاء في سعة رحمتي." وتلا عبد الله هذه الآية: ﴿ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا﴾ [سورة فاطر: ٣٢].

41 - Abdullah ibn Mas'ud said: "This Ummah (nation) is divided into three groups on the Day of Judgment. One third will enter Paradise without reckoning, one third will be reckoned with an easy reckoning, and one third will come with great sins. When asked, 'Who are these?' He (the Prophet) replied, 'They are the ones who came with great sins but did not associate any partners with Allah.' Allah will say, 'Enter these into My vast mercy.'" Abdullah ibn Mas'ud then recited this verse: “Then We gave the Book as inheritance to those of Our servants whom We selected.”

٤٢ - وقال كعب الأحبار: "الظَّالِمُ لِنَفْسِهِ، وَالمُقْتَصِدُ، وَالسَّابِقُ بِالْخَيْرَاتِ كُلُّهُمْ فِي الْجَنَّةِ. أَلَمْ تَرَ أَنَّ اللهَ قَالَ: ﴿ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا فَمِنْهُمْ ظَالِمٌ لِنَفْسِهِ﴾ [سورة فاطر: ٣٢] ثم قال: ﴿وَالَّذِينَ كَفَرُوا لَهُمْ نَارُ جَهَنَّمَ﴾، قال كعب: فهؤلاء أهل النار".
رواها الطبري في تفسيره.

42 - And Ka'b al-Ahbar said: "The one who wrongs himself, the moderate one, and the one who is foremost in good deeds—everyone of them will be in Paradise. Didn't you see that Allah said, 'Then We gave the Book as inheritance to those of Our servants whom We selected. Among them is he who wrongs himself...'” [Surah Fatir: 126]. He then said, "And those who disbelieved will have the Fire of Hell." Ka'b said: "These are the people of Hell."

٤٣ - وعن حُصَيْن بْنُ عَبْدِ الرَّحْمَنِ، قَالَ: كُنْتُ عِنْدَ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ: أَيُّكُمْ رَأَى الْكَوْكَبَ الَّذِي انْقَضَ الْبَارِحَةَ؟ قُلْتُ : أَنَا، ثُمَّ قُلْتُ : أَمَا إِنِّي لَمْ أَكُنْ فِي صَلَاةٍ وَلَكِنِّي قَالَ: وَكَيْفَ فَعَلْتَ؟ قُلْتُ اسْتَرْقَيْتُ، قَالَ: وَمَا حَمَلَكَ عَلَى ذَلِكَ؟ قُلْتُ: حَدِيثٌ حَدَّثَنَاهُ الشَّعْبِيُّ، عَنْ بُرَيْدَةَ الْأَسْلَمِيِّ، أَنَّهُ قَالَ: لَا رُقْيَةَ إِلَّا مِنْ عَيْنٍ أَوْ حُمَةٍ، فَقَالَ سَعِيدٌ يَعْنِي ابْنَ جُبَيْرٍ : قَدْ أَحْسَنَ مَنِ انْتَهَى إِلَى مَا سَمِعَ ثُمَّ قَالَ: حَدَّثَنَا ابْنُ عَبَّاسٍ عَنِ النَّبِيِّ ، قَالَ: " عُرِضَتْ عَلَيَّ الْأُمَمُ ، فَرَأَيْتُ النَّبِيَّ وَمَعَهُ الرَّهْطُ، وَالنَّبِيَّ وَمَعَهُ الرَّجُلَ، وَالرَّجُلَيْنِ وَالنَّبِيَّ وَلَيْسَ مَعَهُ أَحَدٌ إِذْ رُفِعَ لِي سَوَادٌ عَظِيمٌ، فَقُلْتُ: هَذِهِ أُمَّتِي، فَقِيلَ : هَذَا مُوسَى وَقَوْمُهُ، وَلَكِنِ انْظُرْ إِلَى الْأُفُقِ، فَإِذَا سَوَادٌ عَظِيمٌ، ثُمَّ قِيلَ لِي: انْظُرْ إِلَىٰ هَذَا الْجَانِبِ الْآخَرِ، فَإِذَا سَوَادٌ عَظِيمٌ ، فَقِيلَ : هَذِهِ أُمَّتُكَ، وَمَعَهُمْ سَبْعُونَ أَلْفًا، يَدْخُلُونَ الْجَنَّةَ بِغَيْرِ حِسَابٍ وَلا عَذَابٍ " ثُمَّ نَهَضَ النَّبِيُّ صلى الله عليه وسلم فَدَخَلَ، فَخَاضَ الْقَوْمُ فِي ذَلِكَ، فَقَالُوا: مَنْ هَؤُلاءِ الَّذِينَ يَدْخُلُونَ الْجَنَّةَ بِغَيْرِ حِسَابٍ وَلا عَذَابٍ ؟ فَقَالَ بَعْضُهُمْ: لَعَلَّهُمُ الَّذِينَ صَحِبُوا النَّبِي ، وَقَالَ بَعْضُهُمْ: لَعَلَّهُمُ الَّذِينَ وُلِدُوا فِي الْإِسْلامِ، وَلَمْ يُشْرِكُوا بِاللَّهِ شَيْئًا قَطُّ، وَذَكَرُوا أَشْيَاءَ ، فَخَرَجَ إِلَيْهِمُ النَّبِيُّ ، فَقَالَ: " مَا هَذَا الَّذِي كُنتُمْ تَخُوضُونَ فِيهِ ؟ " فَأَخْبَرُوهُ بِمَقَالَتِهِمْ، فَقَالَ : " هُمُ الَّذِينَ لَا يَكْتَرُونَ، وَلَا يَسْتَرْقُونَ، وَلَا يَتَطَيَّرُونَ، وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ "، فَقَامَ عُكَاشَةُ بْنُ مِحْصَنِ الْأَسَدِيُّ فَقَالَ: أَنَا مِنْهُمْ يَا رَسُولَ اللَّهِ؟ فَقَالَ : " أَنْتَ مِنْهُمْ " ثُمَّ قَامَ الْآخَرُ فَقَالَ : أَنَا مِنْهُمْ يَا رَسُولَ اللهِ؟ فَقَالَ رَسُولُ اللهِ : سَبَقَكَ بِهَا عُكَاشَةُ رواه أحمد في مسنده وأصله في الصحيحين.

43 - From Husayn ibn Abd al-Rahman, he said: "I was with Sa'id ibn Jubayr, and he asked, 'Who among you saw the meteor that fell last night?' I replied, 'I did,' and then I said, 'I wasn't in prayer, but I had performed Ruqyah.' He asked, 'What prompted you to do that?' I said, 'A narration that was told to us by Al-Sha'bi from Buraidah Al-Aslami, that he said: "There is no Ruqyah except from an evil eye or a scorpion sting."' Sa'id ibn Jubayr replied: 'The one who sticks to what he has heard has done well.' Then he said: 'I heard Ibn Abbas narrating from the Prophet (peace be upon him), who said: "The nations were presented to me, and I saw a Prophet with a small group of people, a Prophet with one man, a Prophet with two men, and a Prophet with no followers. Then a large crowd was shown to me. I said, 'This is my nation.' It was said, 'This is Musa and his people. But look to the horizon.' When I looked, there was another great crowd. I was then told, 'Look at the other side.' And when I looked, I saw another great crowd, and I was told: 'This is your nation, and among them are 70,000 who will enter Paradise without reckoning or punishment.'" The Prophet then stood up and went inside, and the people began discussing this. They said, 'Who are these people who will enter Paradise without reckoning or punishment?' Some of them said, 'Perhaps they are those who accompanied the Prophet.' Others said, 'Perhaps they are those who were born into Islam and never associated anything with Allah.' They mentioned other things. The Prophet then came out to them and said, 'What are you discussing?' They informed him of what they had said, and he replied: 'They are those who do not seek Ruqyah, nor do they practice cauterization (a kind of healing), nor do they believe in bad omens, and upon their Lord they place their trust.'" Then Ukasha ibn Mihsan Al-Asadi stood up and said, 'Am I one of them, O Messenger of Allah?' He replied: 'Yes, you are one of them.' Then another man stood up and said, 'Am I one of them, O Messenger of Allah?' The Prophet (peace be upon him) replied: "Ukasha preceded you in that."[19]

[19] This was narrated by Ahmad in his Musnad, and its original source is in the two Sahihs (Sahih al-Bukhari and Sahih Muslim).

7- Chapter: The Call to the Oneness of Worship

٤٤ - قال الله تعالى: ﴿وَمَا أَرْسَلْنَا مِن قَبْلِكَ مِن رَّسُولٍ إِلَّا نُوحِيَ إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ ﴾ [سورة الأنبياء: ٢٥]

44 - Allah, the Almighty, says: "And We did not send before you any messenger except that We revealed to him that there is no deity except Me, so worship Me." (Surah Al-Anbiya: 25)

٤٥ - وقال الله تعالى: ﴿قُلْ هَذِهِ سَبِيلِي أَدْعُوا إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي وَسُبْحَانَ اللهِ وَمَا أَنَا مِنَ الْمُشْرِكِينَ﴾ (سورة يوسف: ١٠٨).

45 - Allah, the Almighty, says: "Say, 'This is my way; I invite to Allah with insight, I and those who follow me. And exalted is Allah, and I am not of those who associate others with Him.'" (Surah Yusuf: 108)

٤٦ - وقال الله تعالى: ﴿وَمِنَ الْأَحْزَابِ مَن يُنكِرُ بَعْضَهُ قُلْ إِنَّمَا أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ وَلَا أُشْرِكَ بِهِ إِلَيْهِ أَدْعُوا وَإِلَيْهِ مَتَابِ﴾ (سورة الرعد: ٣).

46 - Allah, the Almighty, says: "And of the factions are those who deny part of it. Say, 'I have been commanded only to worship Allah and not associate anything with Him. To Him I call, and to Him is my return.'" (Surah Ar-Ra'd: 3)

٤٧ - عن عبد الله بن عَبَّاسٍ لا يَقُولُ: لَمَّا بَعَثَ النَّبِيُّ صلى الله عليه وسلم مُعَاذَ بْنَ جَبَلٍ إِلَىٰ نَحْوِ أَهْلِ اليَمَنِ قَالَ لَهُ: «إِنَّكَ تَقْدَمُ عَلَىٰ قَوْمٍ مِنْ أَهْلِ الْكِتَابِ، فَلْيَكُنْ أَوَّلَ مَا تَدْعُوهُمْ إِلَىٰ أَنْ يُوَحِّدُوا اللَّهَ تَعَالَى، فَإِذَا عَرَفُوا ذَلِكَ، فَأَخْبِرْهُمْ أَنَّ اللَّهَ قَدْ فَرَضَ عَلَيْهِمْ خَمْسَ صَلَوَاتٍ فِي يَوْمِهِمْ وَلَيْلَتِهِمْ، فَإِذَا صَلَّوْا، فَأَخْبِرْهُمْ أَنَّ اللَّهَ افْتَرَضَ عَلَيْهِمْ زَكَاةً فِي أَمْوَالِهِمْ، تُؤْخَذُ مِنْ غَنِيِّهِمْ فَتُرَدُّ عَلَى فَقِيرِهِمْ، فَإِذَا أَقَرُّوا بِذَلِكَ فَخُذْ مِنْهُمْ، وَتَوَقَّ كَرَائِمَ أَمْوَالِ النَّاسِ» رواه البخاري ومسلم

47 - From Abdullah ibn Abbas, he said: When the Prophet (peace be upon him) sent Mu'adh ibn Jabal to the people of Yemen, he said to him: "You will be going to a people from the People of the Book, so let the first thing you invite them to be the Oneness of Allah. If they acknowledge that, then tell them that Allah has made five prayers obligatory upon them each day and night. Once they pray, tell them that Allah has made Zakat obligatory on their wealth, to be taken from the rich and given to the poor. If they acknowledge that, then take from them, and be mindful of taking the best of their wealth."[20]

٤٨ - وعَنْ أَبِي تَمِيمَةَ الْهُجَيْمِيُّ، عَنْ رَجُلٍ مِنْ بَلْهُجَيْمٍ، قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، إِلَامَ تَدْعُو؟ قَالَ: "أَدْعُو إِلَى اللهِ وَحْدَهُ، الَّذِي إِنْ مَسَّكَ ضُرٌّ فَدَعَوْتَهُ، كَشَفَ عَنْكَ، وَالَّذِي إِنْ ضَلَلْتَ بِأَرْضٍ قَفْرٍ دَعَوْتَهُ، رَدَّ عَلَيْكَ، وَالَّذِي إِنْ أَصَابَتْكَ سَنَةٌ فَدَعَوْتَهُ، أَنْبَتَ عَلَيْكَ". رواه أحمد في مسنده.

48- And from Abu Tamimah Al-Hujaymi, he said: A man from Bahlajim said: "I asked, 'O Messenger of Allah, to what are you calling?' He said: 'I call to Allah alone, the One who, when you are afflicted with harm and you call upon Him, removes it, and the One, when you are lost in a desolate land and you call upon Him, returns you to safety, and the One, when you face a drought and you call upon Him, causes rain to fall.'"[21]

[20] Narrated by Al-Bukhari and Muslim.
[21] Narrated by Ahmad in his Musnad.

٤٩ - عن سَهْلِ بْنِ سَعْدٍ الأنصاري، قال: أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ يَوْمَ خَيْبَرَ: "لَأُعْطِيَنَّ هَذِهِ الرَّايَةَ غَدًا رَجُلًا يَفْتَحُ اللهُ عَلَى يَدَيْهِ، يُحِبُّ اللهَ وَرَسُولَهُ، وَيُحِبُّهُ اللَّهُ وَرَسُولُهُ". قَالَ: فَبَاتَ النَّاسُ يَدُوكُونَ لَيْلَتَهُمْ أَيُّهُمْ يُعْطَاهَا؟ فَلَمَّا أَصْبَحَ النَّاسُ غَدَوْا عَلَىٰ رَسُولِ اللهِ كُلُّهُمْ يَرْجُو أَنْ يُعْطَاهَا. فَقَالَ: "أَيْنَ عَلِيُّ بْنُ أَبِي طَالِبٍ؟" فَقَالُوا: هُوَ يَا رَسُولَ اللهِ، يَشْتَكِي عَيْنَيْهِ. قَالَ: "فَأَرْسِلُوا إِلَيْهِ". فَأُتِيَ بِهِ فَبَصَقَ رَسُولُ اللَّهِ صلى الله عليه وسلم فِي عَيْنَيْهِ، وَدَعَا لَهُ فَبَرَأَ حَتَّىٰ كَأَنْ لَمْ يَكُنْ بِهِ وَجَعٌ، فَأَعْطَاهُ الرَّايَةَ. فَقَالَ عَلِيٌّ: يَا رَسُولَ اللَّهِ، أُقَاتِلُهُمْ حَتَّى يَكُونُوا مِثْلَنَا؟ فَقَالَ: "انْفُذْ عَلَى رِسْلِكَ حَتَّى تَنْزِلَ بِسَاحَتِهِمْ، ثُمَّ ادْعُهُمْ إِلَى الْإِسْلَامِ، وَأَخْبِرْهُمْ بِمَا يَجِبُ عَلَيْهِمْ مِنْ حَقِّ اللهِ فِيهِ، فَوَاللهِ لَأَنْ يَهْدِيَ اللهُ بِكَ رَجُلًا وَاحِدًا خَيْرٌ لَكَ مِنْ أَنْ يَكُونَ لَكَ حُمْرُ النَّعَمِ".

49 - From Sahl ibn Sa'd Al-Ansari, he said that the Messenger of Allah (peace be upon him) said on the day of Khaybar: "I will certainly give this banner tomorrow to a man whom Allah will grant victory through his hands. He loves Allah and His Messenger, and Allah and His Messenger love him." The people spent the night wondering who would be given the banner. The next morning, they went to the Messenger of Allah, each hoping it would be him. The Prophet (peace be upon him) then asked, "Where is Ali ibn Abi Talib?" They replied, "He, O Messenger of Allah, is complaining of his eyes." The Prophet (peace be upon him) said, "Send for him." So he was brought to him, and the Prophet (peace be upon him) spat in his eyes and prayed for him, and he was healed as if he had never had any pain. Then the Prophet (peace be upon him) gave him the banner. Ali (may Allah be pleased with him) asked, "O Messenger of Allah, should I fight them until they are like us?" The Prophet (peace be upon him) replied, "Proceed at your own pace until you reach their land. Then call them to Islam and inform them of what Allah has made obligatory upon them. By Allah, if Allah guides a single man through you, it is better for you than having red camels."[22]

٥٠ - عن أم سلمة، ابنة أبي أمية بن المغيرة، زوج النبي صلى الله عليه وسلم، قالت: لَمَّا نَزَلْنَا أَرْضَ الْحَبَشَةِ، جَاوَرْنَا بِهَا خَيْرَ جَارٍ، النَّجَاشِي، أَمِنَّا عَلَىٰ دِينِنَا، وَعَبَدْنَا اللَّهَ لَا نُؤْذَى، وَلَا نَسْمَعُ شَيْئًا نَكْرَهُهُ... وفي القصة قال جعفر بن أبي طالب رضي الله عنه للنَّجَاشِي: "أَيُّهَا الْمَلِكُ، كُنَّا قَوْمًا أَهْلَ جَاهِلِيَّةٍ نَعْبُدُ الْأَصْنَامَ، وَنَأْكُلُ الْمَيْتَةَ، وَنَأْتِي الْفَوَاحِشَ، وَنَقْطَعُ الْأَرْحَامَ، وَنُسِيءُ الْجِوَارَ، يَأْكُلُ الْقَوِيُّ مِنَّا الضَّعِيفَ، فَكُنَّا عَلَىٰ ذَلِكَ حَتَّىٰ بَعَثَ اللَّهُ إِلَيْنَا رَسُولًا مِنَّا، نَعْرِفُ نَسَبَهُ، وَصِدْقَهُ، وَأَمَانَتَهُ، وَعَفَافَهُ، فَدَعَانَا إِلَى اللهِ لِنُوَحِّدَهُ، وَنَعْبُدَهُ، وَنَخْلَعَ مَا كُنَّا نَعْبُدُ نَحْنُ وَآبَاؤُنَا مِنْ دُونِهِ مِنَ الْحِجَارَةِ وَالْأَوْثَانِ". رواه أحمد في مسنده

50 - From Umm Salama, daughter of Abu Umayya, the wife of the Prophet (peace be upon him), she said: When we settled in the land of Abyssinia, we were under the protection of a good neighbor, the Najashi (the King of Abyssinia), and we felt safe in practicing our religion, worshiping Allah without being harmed or hearing anything displeasing. In this context, Ja'far ibn Abi Talib (may Allah be pleased with him) said to him: "O King, we were a people of ignorance, worshiping idols, eating dead meat, committing immoral acts, severing family ties, and wronging neighbors. The strong among us would oppress the weak. We remained in this state until Allah sent us a messenger from among ourselves, whose lineage, truthfulness, trustworthiness, and chastity we knew. He called us to Allah, to worship Him alone, and to renounce what we and our forefathers worshipped besides Him from stones and idols."[23]

[22] Narrated by Ahmad, Al-Bukhari, Muslim, and others.
[23] Reported by Ahmad in his Musnad.

8- Chapter on Prayer

٥١ - وقول الله تعالى: ﴿قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ * لَا شَرِيكَ لَهُ، وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ﴾ [سورة الأنعام: ١٦٢-١٦٣].

51 - Allah says: "Say, 'Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allah, Lord of the worlds. No partner has He. And this I have been commanded, and I am the first [among you] of the Muslims.'" (Surah Al-An'am: 162-163)

٥٢ - وقول الله تعالى: ﴿يَاأَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا وَاسْجُدُوا وَاعْبُدُوا رَبَّكُمْ وَافْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ﴾ [سورة الحج: ٧٧].

52 - Allah says: "O you who have believed, bow and prostrate and worship your Lord and do good—that you may succeed." (Surah Al-Hajj: 77)

٥٣ - وقول الله تعالى: ﴿حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَوةِ الْوُسْطَى وَقُومُوا لِلَّهِ قَانِتِينَ﴾ [سورة البقرة: ٢٣٨]

53 - Allah says: "Maintain with care the [obligatory] prayers and [in particular] the middle prayer and stand before Allah, devoutly obedient." (Surah Al-Baqarah: 238)

٥٤ - وعَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي رَافِعٍ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ إِذَا اسْتَفْتَحَ الصَّلاةَ يُكَبِّرُ، ثُمَّ يَقُولُ: " وَجَّهْتُ وَجْهِي لِلَّذِي فَطَرَ السَّمَوَاتِ وَالأَرْضَ حَنِيفًا، وَمَا أَنَا مِنَ الْمُشْرِكِينَ، إِنَّ صَلاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ، لا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ، اللهُمَّ أَنْتَ الْمَلِكُ لا إِلَهَ إِلَّا أَنْتَ، أَنْتَ رَبِّي، وَأَنَا عَبْدُكَ ظَلَمْتُ نَفْسِي، وَاعْتَرَفْتُ بِذَنْبِي، فَاغْفِرْ لِي ذُنُوبِي جَمِيعًا، لا يَغْفِرُ الذُّنُوبَ إِلا أَنْتَ اللهُمَّ اهْدِنِي لِأَحْسَنِ الْأَخْلاقِ لا يَهْدِي لِأَحْسَنِهَا إِلَّا أَنْتَ، اصْرِفْ عَنِّي سَيِّئَهَا لا يَصْرِفُ عَنِّي سَيِّئَهَا إِلا أَنْتَ، لَبَّيْكَ وَسَعْدَيْكَ، وَالْخَيْرُ كُلُّهُ فِي يَدَيْكَ، وَالشَّرُّ لَيْسَ إِلَيْكَ، أَنَا بِكَ وَإِلَيْكَ، تَبَارَكْتَ وَتَعَالَيْتَ، أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ " وَإِذَا رَكَعَ قَالَ: " اللهُمَّ لَكَ ،رَكَعْتُ ، وَبِكَ آمَنْتُ، وَلَكَ أَسْلَمْتُ، خَشَعَ لَكَ سَمْعِي وَبَصَرِي وَمُنِّي وَعِظَامِي وَعَصَبِي " وَإِذَا رَفَعَ رَأْسَهُ قَالَ: " سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، رَبَّنَا وَلَكَ الْحَمْدُ، مِلْءَ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا ، وَمِلْءَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ " وَإِذَا سَجَدَ قَالَ : " اللهُمَّ لَكَ سَجَدْتُ، وَبِكَ آمَنْتُ ، وَلَكَ أَسْلَمْتُ، سَجَدَ وَجْهِي لِلَّذِي خَلَقَهُ، وَصَوَّرَهُ فَأَحْسَنَ صُوَرَهُ، فَشَقَّ سَمْعَهُ وَبَصَرَهُ، فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ " وَإِذَا فَرَغَ من الصَّلاةِ وَسَلَّمَ قَالَ: " اللهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ، وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ، وَمَا أَسْرَفْتُ، وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي، أَنْتَ الْمُقَدِّمُ وَأَنْتَ الْمُؤَخِّرُ، لَا إِلَهَ إِلَّا أَنْتَ رواه أحمد في مسنده ومسلم في صحيحه.

54 - Narrated from Ubaydullah ibn Abi Rafi', from Ali ibn Abi Talib, that the Prophet (ﷺ), when he would begin the prayer, would say: "I have turned my face toward Him who created the heavens and the earth, inclining toward truth, and I am not of those who associate others with Allah. Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allah, Lord of the worlds. No partner has He, and this I have been commanded, and I am the first of the Muslims. O Allah, You are the King; there is no deity except You. You are my Lord, and I am Your servant. I have wronged myself and admit my sin, so forgive all my sins. None forgives sins but You. O Allah, guide me to the best of manners, for none guides to the best of them but You; and turn away from me their evil, for none can turn away their evil but You. Here I am at Your service and in obedience. All good is in Your Hands, and evil is not attributed to You. I exist by You and to You. Blessed and exalted are You. I seek Your forgiveness and repent to You.' When he bowed, he would say: "O Allah, to You I have bowed, in You I believe, and to You I have submitted. My hearing, my

sight, my mind, my bones, and my nerves have humbled themselves before You." When he raised his head, he would say: "Allah hears the one who praises Him. Our Lord, to You is the praise the fullness of the heavens and the earth, and whatever is between them, and the fullness of whatever else You will beyond that." When he prostrated, he would say: "O Allah, to You I have prostrated, in You I have believed, and to You I have submitted. My face has prostrated to the One who created it, fashioned it, and gave it the best form, and opened its hearing and sight. Blessed is Allah, the Best of Creators." When he completed his prayer and offered the salutation, he would say: "O Allah, forgive me for what I have done previously and what I will do later, what I have done in secret and what I have done openly, and what I have exceeded in, and what You know better than me. You are the One who brings forward, and You are the One who delays. There is no deity except You."[24]

٥٥ - وعَنْ أَبِي عُثْمَانَ النَّهْدِي قَالَ: دَخَلْتُ عَلَى ابْنِ مَسْعُودٍ - وَهُوَ فِي بَيْتِ مَالِ - الْكُوفَةِ - فَسَمِعْتُهُ يَقُولُ: لَا يَبْلُغُ بِعَبْدٍ كُفْرًا وَلَا شِرْكًا حَتَّىٰ يَذْبَحَ لِغَيْرِ اللَّهِ أَوْ يُصَلِّيَ لِغَيْرِهِ. رواه أبو عبيد في كتابه الإيمان.

55 - Abu Uthman al-Nahdi narrated: "I entered upon Ibn Mas'ud while he was in the treasury of al-Kufa, and I heard him say: A servant does not reach a state of disbelief or shirk until he sacrifices (an animal) for other than Allah or prays to other than Him."[25]

٥٦ - قال البربهاري في شرح السنة ولا يخرج أحد من أهل القبلة من الإسلام حتى يرد آية من كتاب الله أو يرد شيئا من آثار رَسُول الله – ﷺ – أو يصلي لغير الله أو يذبح لغير الله فقد وجب عليك أن تخرجه من الإسلام فَإِذَا لم يفعل شيئا من ذَلِكَ فهو مؤمن ومسلم بالاسم لا بالحقيقة.

56 - Al-Barbahari said in Sharh al-Sunnah: "No one from the People of the Qiblah (those who pray facing the Ka'bah) is removed from Islam until they reject a verse from the Book of Allah, reject something from the traditions of the Messenger of Allah (ﷺ), pray to other than Allah, or sacrifice for other than Allah. At that point, it becomes obligatory for you to declare them outside of Islam. But if they do not do any of these things, then they are a believer and Muslim by name, though not (necessarily) in reality."

[24] Narrated by Ahmad in his Musnad and Muslim in his Sahih.
[25] Narrated by Abu Ubaid in his book Al-Iman.

9- Chapter On Sacrifice

٥٧ - وقول الله تعالى: ﴿فَصَلِّ لِرَبِّكَ وَانْحَرْ﴾ [سورة الكوثر :٢]

57 - Allah says: "So pray to your Lord and sacrifice [to Him alone]." (Surah Al-Kawthar: 2)

٥٨ - وقول الله تعالى: ﴿إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنْزِيرِ وَمَا أُهِلَّ به لغير الله﴾ [سورة البقرة: ١٧٣]

58 - Allah says: "He has only forbidden to you dead animals, blood, the flesh of swine, and that which has been dedicated to other than Allah." (Surah Al-Baqarah: 173)

٥٩ - وقول الله تعالى: ﴿حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالدَّمُ وَلَحْمُ الْخِنزِيرِ وَمَا أُهِلَّ لِغَيْرِ اللَّهِ بِهِ وَالْمُنْخَنِقَةُ وَالْمَوْقُوذَةُ وَالْمُتَرَدِّيَةُ وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبُعُ إِلَّا مَا ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى النصب [سورة المائدة :٣]

59 - Allah says: "Prohibited to you are dead animals, blood, the flesh of swine, and that which has been dedicated to other than Allah, and [those animals] killed by strangling, by a violent blow, by a headlong fall, or by the goring of horns, and those from which a wild animal has eaten—except what you are able to slaughter [before death]—and those that are sacrificed on stone alters." (Surah Al-Ma'idah: 3)

٦٠ - وعَنْ أَبِي الطُّفَيْلِ، قَالَ: قُلْنَا لِعَلِيٍّ: أَخْبِرْنَا بِشَيْءٍ أَسَرَّهُ إِلَيْكَ رَسُولُ اللهِ. فَقَالَ: مَا أَسَرَّ إِلَيَّ شَيْئًا كَتَمَهُ النَّاسَ، وَلَكِنْ سَمِعْتُهُ يَقُولُ: " لَعَنَ اللَّهُ مَنْ ذَبَحَ لِغَيْرِ الله... رواه أحمد في مسنده ومسلم في صحيحه.

60 - Abu Tufayl narrated: "We said to Ali: Inform us of something that the Messenger of Allah (ﷺ) kept secret from the people." He said: "The Messenger of Allah did not keep anything secret from the people, but I heard him say: 'May Allah curse the one who sacrifices [an animal] for other than Allah.'"[26]

٦١ - عَنْ عَبْدِ اللهِ بْنِ عُمَرَ ، "أَنَّ النَّبِيَّ صلى الله عليه وسلم لَقِيَ زَيْدَ بْنَ عَمْرِو بْنِ نُفَيْلٍ بِأَسْفَلِ بَلْدَحٍ، قَبْلَ أَنْ يَنْزِلَ عَلَى النَّبِيِّ الله الوَحْيُ ، فَقُدِّمَتْ إِلَى النَّبِي سُفْرَةٌ، فَأَبَى أَنْ يَأْكُلَ مِنْهَا، ثُمَّ قَالَ زَيْدٌ: إِنِّي لَسْتُ آكُلُ مِمَّا تَذْبَحُونَ عَلَىٰ أَنْصَابِكُمْ، وَلَا أَكُلُ إِلَّا مَا ذُكِرَ اسْمُ اللهِ عَلَيْهِ، وَأَنَّ زَيْدَ بْنَ عَمْرٍو كَانَ يَعِيبُ عَلَىٰ قُرَيْشٍ ذَبَائِحَهُمْ، وَيَقُولُ: الشَّاةُ خَلَقَهَا اللهُ، وَأَنْزَلَ لَهَا مِنَ السَّمَاءِ المَاءَ، وَأَنْبَتَ لَهَا مِنَ الْأَرْضِ، ثُمَّ تَذْبَحُونَهَا عَلَىٰ غَيْرِ اسْمِ اللهِ؟" إِنْكَارًا لِذَلِكَ وَإِعْظَامًا لَهُ رواه البخاري في صحيحه.

61 - Abdullah ibn Umar narrated: "The Prophet (ﷺ) met Zayd ibn Amr ibn Nufayl at the bottom of Baldah before the revelation was sent down to the Prophet. A meal was presented to the Prophet, but he refused to eat from it. Zayd said: 'I do not eat what you slaughter on your stone alters, and I only eat that upon which the name of Allah has been mentioned.' Zayd ibn Amr would criticize the Quraysh for their sacrifices, saying: 'The sheep is created by Allah, and He sends down water from the sky for it, and grows vegetation from the earth for it; yet you sacrifice it to other than the name of Allah, expressing disapproval of such acts and signifying their enormity.[27]

[26] Narrated by Ahmad in his Musnad and Muslim in his Sahih.
[27] Narrated by al-Bukhari in his Sahih.

٦٢ - وعَنْ طَارِقِ بْنِ شِهَابٍ، عَنْ سُلَيْمَانَ قَالَ: «دَخَلَ رَجُلٌ الْجَنَّةَ فِي ذُبَابٍ، وَدَخَلَ النَّارَ رَجُلٌ فِي ذُبَابٍ» قَالُوا: وَكَيْفَ ذَلِكَ؟ قَالَ: «مَرَّ رَجُلَانِ عَلَىٰ قَوْمٍ لَهُمْ صَنَمٌ لَا يَجُوزُهُ أَحَدٌ حَتَّى يُقَرِّبَ لَهُ شَيْئًا، فَقَالُوا لِأَحَدِهِمَا: قَرِّبْ قَالَ: لَيْسَ عِنْدِي شَيْءٌ فَقَالُوا لَهُ: قَرِّبْ وَلَوْ ذُبَابًا فَقَرَّبَ ذُبَابًا، فَخَلَّوْا سَبِيلَهُ» قَالَ: «فَدَخَلَ النَّارَ، وَقَالُوا لِلْآخَرِ: قَرِّبْ وَلَوْ ذُبَابًا قَالَ: مَا كُنْتُ لِأُقَرِّبَ لِأَحَدٍ شَيْئًا دُونَ اللَّهِ عَزَّ وَجَلَّ» قَالَ: «فَضَرَبُوا عُنُقَهُ» قَالَ: «فَدَخَلَ الْجَنَّةَ» رواه أحمد في الزهد.

62 - Narrated from Tariq ibn Shihab, from Sulaiman: "A man entered Paradise because of a fly, and a man entered Hell because of a fly." They said, "How is that?" He said: "Two men passed by a people who had an idol that no one could pass without offering something to it. They said to one of them, 'Offer something.' He said, 'I have nothing to offer.' They said, 'Offer even a fly.' So he offered a fly, and they let him go. He entered Hell. They said to the other man, 'Offer something, even a fly.' He said, 'I will never offer anything to anyone besides Allah, Exalted and Majestic.' So they struck his neck, and he entered Paradise."[28]

٦٣ - وعَنْ أَبِي عُثْمَانَ النَّهْدِي قَالَ: دَخَلْتُ عَلَى ابْنِ مَسْعُودٍ - وَهُوَ فِي بَيْتِ مَالِ الْكُوفَةِ - فَسَمِعْتُهُ يَقُولُ: لَا يَبْلُغُ بِعَبْدٍ كُفْرًا وَلَا شِرْكًا حَتَّى يَذْبَحَ لِغَيْرِ اللَّهِ أَوْ يُصَلِّيَ رواه أبو عبيد في كتابه الإيمان.

63 - Abu Uthman al-Nahdi narrated:"I entered upon Ibn Mas'ud while he was in the treasury of al-Kufa, and I heard him say: A servant does not reach disbelief or shirk until he sacrifices (an animal) for other than Allah or prays to other than Him."[29]

٦٤ - وروى الطبري في تفسيره عن علي بن أبي طلحة، عن ابن عباس:"وما ذبح على النصب"، و"النصب "، أنصاب كانوا يذبحون ويُهلُّون عليها

64 - Al-Tabari narrated in his Tafsir, from Ali ibn Abi Talhah, from Ibn Abbas: "And [what is meant by] 'what is sacrificed on stone alters' (an-nusub) refers to stone idols on which they would sacrifice and invoke other than Allah."

٦٥ - قال البربهاري في شرح السنة ولا يخرج أحد من أهل القبلة من الإسلام حتى يرد آية من كتاب الله أو يرد شيئا من آثار رَسُول الله – ﷺ – أو يصلي لغير الله أو يذبح لغير الله فقد وجب عليك أن تخرجه من الإسلام فَإِذَا لم يفعل شيئا من ذَلِكَ فهو مؤمن ومسلم بالاسم لا بالحقيقة.

65 - Al-Barbahari said in Sharh al-Sunnah: "No one from the People of the Qiblah (those who pray facing the Ka'bah) is removed from Islam until they reject a verse from the Book of Allah, reject something from the traditions of the Messenger of Allah (ﷺ), pray to other than Allah, or sacrifice for other than Allah. At that point, it becomes obligatory for you to declare them outside of Islam. But if they do not do any of these things, then they are a believer and Muslim by name, though not (necessarily) in reality."

[28] Narrated by Ahmad in Az-Zuhd.
[29] Narrated by Abu Ubaid in his book Al-Iman.

10- Chapter On Tawaf (Circumambulation)

٦٦ - وقال الله تعالى: «ثُمَّ لْيَقْضُواْ تَفَثَهُمْ وَلْيُوفُوا نُذُورَهُمْ وَلْيَطَّوَّفُوا بِالْبَيْتِ العتيق) (سورة الحج: ٢٩)

66 - Allah says: "Then let them complete the rites prescribed for them, fulfill their vows, and circumambulate the Ancient House." (Surah Al-Hajj: 29)

٦٧ - وقال الله تعالى: ﴿وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِلنَّاسِ وَأَمَنًا وَاتَّخِذُوا مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّى وَعَهِدْنَا إِلَى إِبْرَاهِيمَ وَإِسْمَعِيلَ أَن طَهِّرَا بَيْتِيَ لِلطَّائِفِينَ وَالْعَاكِفِينَ وَالرُّكَّعِ السُّجُودِ) [سورة البقرة : ١٢٥]

67 - Allah says: "And [mention] when We made the House [i.e., the Ka'bah] a place of return for the people and a place of security. And take, [O believers], from the standing place of Abraham a place of prayer. And We charged Abraham and Ishmael, [saying], 'Purify My House for those who perform Tawaf and those who are staying [for worship] and those who bow and prostrate [in prayer].'" (Surah Al-Baqarah: 125)

٦٨ - وعَنْ عَائِشَةَ قَالَتْ: إِنَّمَا جُعِلَ الطَّوَافُ بِالْبَيْتِ، وَالسَّعْيُ بَيْنَ الصَّفَا وَالْمَرْوَةِ لِإِقَامَةِ ذِكْرِ اللَّهِ.

68 - Aisha (may Allah be pleased with her) said: "The Tawaf around the House and the Sa'i between Safa and Marwah were prescribed to establish the remembrance of Allah."

٦٩ - وعن عبد الله بن عَبَّاسٍ قَالَ: «الطَّوَافُ بِالْبَيْتِ صَلَاةٌ، وَلَكِنَّ اللَّهَ أَحَلَّ فِيهِ الْمَنْطِقَ، فَمَنْ نَطَقَ فَلَا يَنْطِقُ إِلَّا بِخَيْرٍ.

69 - Abdullah ibn Abbas (may Allah be pleased with him) said: "Tawaf around the House is a form of prayer, but Allah has permitted speaking in it. So, whoever speaks, let them speak only good."

٧٠ - وعَنْ أَبِي سَعِيدٍ، أَنَّهُ كَانَ يَأْمُرُ بَنِيهِ إِذَا طَافُوا أَنْ لَا يَلْغَوْا فِي طَوَافِهِمْ، وَلَا يَعْصُوا خِلْسَةً، وَلَا يُكَلِّمُوا أَحَدًا حَتَّى يَقْضُوا طَوَافَهُمْ إِنِ اسْتَطَاعُوا. (رواها ابن أبي شيبة في المصنف)

70 - Abu Sa'id used to instruct his children: "When you perform Tawaf, do not engage in idle talk, do not commit sins secretly, and do not speak to anyone until you have completed your Tawaf, if you are able."[30]

٧١ - وعَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللهِ صلى الله عليه وسلم : "لَا تَقُومُ السَّاعَةُ حَتَّى تَضْطَرِبَ أَلَيَاتُ نِسَاءِ دَوْسٍ حَوْلَ ذِي الْخَلَصَةِ " وَكَانَتْ صَنَمًا يَعْبُدُهَا دَوْسٌ فِي بتبَالة. (رواه أحمد والبخاري ومسلم)

[30] Narrated by Ibn Abi Shaybah in Al-Musannaf.

71 - Abu Huraira (may Allah be pleased with him) reported that the Messenger of Allah (ﷺ) said: "The Hour will not come until the buttocks of the women of Daws move around Dhu al-Khalasa." Dhu al-Khalasa was an idol that the tribe of Daws worshipped in the pre-Islamic period of ignorance at Tabala.[31]

[31] Narrated by Ahmad, Al-Bukhari, and Muslim.

11- Chapter On Vows (An-Nadhr)

٧٢ - وقول الله تعالى: ﴿ يُوفُونَ بِالنَّذْرِ وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا ﴾ (سورة الإنسان : ٧)

72 - Allah says:"They [are those who] fulfill [their] vows and fear a Day whose evil will be widespread." (Surah Al-Insan: 7)

٧٣ - وقول الله تعالى: ﴿وَمَا أَنفَقْتُم مِّن نَفَقَةٍ أَوْ نَذَرْتُم مِّن نَّذْرٍ فَإِنَّ اللَّهَ يَعْلَمُهُ، وَمَا لِلظَّالِمِينَ مِنْ أَنصَارٍ﴾ (سورة البقرة: ٢٧)

73 - Allah says: "And whatever you spend of expenditures or make of vows—indeed, Allah knows of it. And for the wrongdoers, there are no helpers." (Surah Al-Baqarah: 270)

٧٤ - وقول الله تعالى: ﴿وَيَجْعَلُونَ لِمَا لَا يَعْلَمُونَ نَصِيبًا مِّمَّا رَزَقْنَاهُم تَاللَّهِ لَتُسْعَلُنَّ عَمَّا كُنتُمْ تَفْتَرُونَ﴾ (سورة النحل : ٥٦)

74 - Allah says: "And they assign to what they do not know [i.e., false gods] a portion of that which We have provided them. By Allah, you will surely be questioned about what you used to invent." (Surah An-Nahl: 56)

٧٥ - وقول الله تعالى: مَا جَعَلَ اللهُ مِنْ بَحِيرَةٍ وَلَا سَابَةٍ وَلَا وَصِيلَةٍ وَلَا حَامٍ وَلَكِنَّ الَّذِينَ كَفَرُوا يَفْتَرُونَ عَلَى اللهِ الْكَذِبَ وَأَكْثَرُهُمْ لَا يَعْقِلُونَ (سورة لالة: ١٠٣)

75 - Allah says: "Allah has not appointed [anything such as] a Bahirah, a Sa'ibah, a Wasilah, or a Ham, but those who disbelieve invent falsehood about Allah, and most of them do not reason." (Surah Al-Ma'idah: 103)

٧٦ - وعَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللهِ: "مَنْ نَذَرَ أَنْ يُطِيعَ اللَّهَ فَلْيُطِعْهُ، وَمَنْ نَذَرَ أَنْ يَعْصِيَ اللَّهَ فَلَا يَعْصِهِ". (رواه أحمد والبخاري)

76 - Aisha (may Allah be pleased with her) narrated that the Messenger of Allah (ﷺ) said: "Whoever vows to obey Allah should obey Him, and whoever vows to disobey Allah should not disobey Him."[32]

٧٧ - روى البخاري في الصحيح عن ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيّبِ، قَالَ: "البَحِيرَةُ: الَّتِي يُمْنَعُ دَرُّهَا لِلطَّوَاغِيتِ، فَلَا يَحْلُبُهَا أَحَدٌ مِنَ النَّاسِ، وَالسَّائِبَةُ: كَانُوا يُسَيّبُونَهَا لِآلِهَتِهِمْ لَا يُحْمَلُ عَلَيْهَا شَيْءٌ." قَالَ: وَقَالَ أَبُو هُرَيْرَةَ: قَالَ رَسُولُ اللهِ صلى الله عليه وسلم: "رَأَيْتُ عَمْرَو بْنَ عَامِرِ الخُزَاعِيَّ يَجُرُّ قُصْبَهُ فِي النَّارِ، كَانَ أَوَّلَ مَنْ سَيَّبَ السَّوَائِبَ." وَالوَصِيلَةُ: النَّاقَةُ البِكْرُ، تُبَكِّرُ فِي أَوَّلِ نِتَاجِ الإِبِلِ، ثُمَّ تُثَنِّي بَعْدُ بِأُنْثَى، وَكَانُوا يُسَيّبُونَهَا لِطَوَاغِيتِهِمْ، إِنْ وَصَلَتْ إِحْدَاهُمَا بِالْأُخْرَى لَيْسَ بَيْنَهُمَا ذَكَرٌ. وَالحَامِ: فَحْلُ الإِبِلِ يَضْرِبُ الضِّرَابَ المَعْدُودَ، فَإِذَا قَضَى ضِرَابَهُ وَدَعُوهُ لِلطَّوَاغِيتِ، وَأَعْفَوْهُ مِنَ الحَمْلِ، فَلَمْ يُحْمَلْ عَلَيْهِ شَيْءٌ وَسَمَّوْهُ الحَامِيَ.

[32] Narrated by Ahmad and Al-Bukhari.

77 - Narrated in Sahih al-Bukhari: From Ibn Shihab, from Sa'id ibn al-Musayyib, who said: "Al-Bahirah was a camel whose milk was dedicated to the idols, and no one among the people was allowed to milk it. Al-Sa'ibah was an animal that they used to dedicate to their gods, and no burden was carried on it." Abu Huraira (may Allah be pleased with him) said: "The Messenger of Allah (ﷺ) said: 'I saw Amr ibn Luhay al-Khuza'i dragging his intestines in Hell. He was the first to dedicate the Sa'ibah and Wasilah.' The Wasilah was a she-camel that would give birth to a female offspring as her first birth and would be left free [for idols]. Al-Wasilah: A she-camel that gives birth to a female offspring as her firstborn and then follows it with another female offspring, with no male offspring born in between. The Arabs would dedicate such animals to their idols if one female followed another without a male in between. Al-Ham: A male camel that has sired a certain number of offspring. Once it had fulfilled its breeding purpose, it was dedicated to their idols. It was exempted from carrying loads or being used for labor and was referred to as Al-Hami (the exempted one).

٧٨ - وعن قتادة في قوله تعالى: ﴿وَيَجْعَلُونَ لِمَا لَا يَعْلَمُونَ نَصِيبًا مِّمَّا رَزَقْنَاهُم﴾ [سورة النحل: ٧٦]. قَالَ: "وهم مشركو العرب، جعلوا لأوثانهم نصيبًا مما رزقناهم، وجزءًا من أموالهم يجعلونه لأوثانهم." رواه الطبري في تفسيره.

78 - Qatadah, in his commentary on Allah's statement: "And they assign to what they do not know a portion of what We have provided them" (Surah An-Nahl: 56), said: "This refers to the polytheists among the Arabs who allocated a portion of their wealth to their idols. They made a specific share of what Allah had provided for them as a dedication to their idols."[33]

[33] Narrated by Al-Tabari in his Tafsir.

12- Chapter On Supplicating to Other Than Allah

٧٩ - وقال الله تعالى: ﴿لَهُ دَعْوَةُ الْحَقِّ، وَالَّذِينَ يَدْعُونَ مِن دُونِهِ لَا يَسْتَجِيبُونَ لَهُم بِشَيْءٍ إِلَّا كَبَسْطِ كَفَّيْهِ إِلَى الْمَاءِ لِيَبْلُغَ فَاهُ وَمَا هُوَ بِبَالِغِهِ، وَمَا دُعَاءُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ﴾ [سورة الرعد: ١٤].

79 - Allah says: "To Him [alone] is the supplication of truth. And those they call upon besides Him do not respond to them with a thing, except as one who stretches his hands toward water [calling it] to reach his mouth, but it will not reach it. And the supplication of the disbelievers is not but in error." (Surah Ar-Ra'd: 14)

٨٠ - وقال الله تعالى: ﴿وَمَنْ أَضَلُّ مِمَّنْ يَدْعُو مِن دُونِ اللَّهِ مَنْ لَا يَسْتَجِيبُ لَهُ إِلَى يَوْمِ الْقِيَامَةِ وَهُمْ عَنْ دُعَائِهِمْ غَافِلُونَ * وَإِذَا حُشِرَ النَّاسُ كَانُوا لَهُمْ أَعْدَاءً وَكَانُوا بِعِبَادَتِهِمْ كَافِرِينَ﴾ [سورة الأحقاف: ٥-٦].

80 - Allah says: "And who is more astray than one who invokes besides Allah those who will not respond to him until the Day of Resurrection, and they, of their invocation, are unaware. And when the people are gathered [on the Day of Judgment], they will be enemies to them, and they will be deniers of their worship of them." (Surah Al-Ahqaf: 5-6)

٨١ - وقال الله تعالى: ﴿وَالَّذِينَ يَدْعُونَ مِن دُونِ اللَّهِ لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ أَمْوَاتٌ غَيْرُ أَحْيَاء وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ﴾ [سورة النحل :٢٠-٢١]

81 - Allah says: "And those they invoke besides Allah create nothing, while they are themselves created. They are, [in fact], dead, not alive, and they do not perceive when they will be resurrected." (Surah An-Nahl: 20-21)

٨٢ - وعَنِ النُّعْمَانِ بْنِ بَشِيرٍ ، أَنَّ رَسُولَ اللهِ ، قَالَ: " إِنَّ الدُّعَاءَ هُوَ الْعِبَادَةُ "، ثُمَّ قَرَأَ: " ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي ﴾ [سورة غافر: ٦٠] رواه أحمد في مسنده وغيره

82 - Narrated from Nu'man ibn Bashir: The Messenger of Allah (ﷺ) said: "Supplication is worship." Then he recited: "Call upon Me; I will respond to you. Indeed, those who disdain My worship will enter Hell [rendered] contemptible." (Surah Ghafir: 60)[34]

٨٣ - وعَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ، قَالَ: قال النبيّ: «مَنْ مَاتَ وَهُوَ يَدْعُو مِنْ دُونِ اللَّهِ نِدًّا دَخَلَ النَّارَ». وقلتُ أنا: «مَنْ مَاتَ وَهُوَ لَا يَدْعُو لِلَّهِ نِدًّا دَخَلَ الجَنَّةَ». (رواه أحمد والبخاري).

83 - Narrated from Abdullah ibn Mas'ud: The Prophet (ﷺ) said: "Whoever dies while invoking a rival to Allah will enter Hell." And Ibn Mas'ud said: "Whoever dies without invoking a rival to Allah will enter Paradise."[35]

[34] Narrated by Ahmad in his Musnad and others.
[35] Narrated by Ahmad and Al-Bukhari.

٨٤ - وعَنْ أَبِي عُثْمَانَ، عَنْ أَبِي مُوسَى، قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فِي سَفَرٍ، فَأَشْرَفْنَا عَلَىٰ وَادٍ، فَذَكَرَ مِنْ هَوْلِهِ، فَجَعَلَ النَّاسُ يُكَبِّرُونَ وَيُهَلِّلُونَ. فَقَالَ النَّبِيُّ: "أَيُّهَا النَّاسُ ارْبَعُوا عَلَى أَنْفُسِكُمْ". وَرَفَعُوا أَصْوَاتَهُمْ. فَقَالَ: "أَيُّهَا النَّاسُ، إِنَّكُمْ لَا تَدْعُونَ أَصَمَّ وَلَا غَائِبًا. إِنَّهُ مَعَكُمْ". (رواه أحمد والبخاري ومسلم).

84 - Narrated from Abu Uthman, from Abu Musa: "We were with the Messenger of Allah (ﷺ) on a journey, and we came upon a valley that was terrifying in its depth. The people began raising their voices in takbir (saying 'Allahu Akbar') and tahlil (saying 'La ilaha illallah'). The Prophet (ﷺ) said: 'O people, take it easy on yourselves,' as they raised their voices. Then he said: 'O people, you are not calling upon one who is deaf or absent. Indeed, He is with you.'"[36]

[36] Narrated by Ahmad, Al-Bukhari, and Muslim.

13- Chapter On Seeking Aid (Istighatha)

٨٥ - وقال الله تعالى: ﴿إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ أَنِّي مُمِدُّكُم بِأَلْفٍ مِّنَ الْمَلَكَةِ مُرْدِفِينَ﴾ وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَى وَلِتَطْمَئِنَّ بِهِ قُلُوبُكُمْ وَمَا النَّصْرُ إِلَّا مِنْ عِندِ اللَّهِ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ﴾ [سورة الأنفال: ٩-١٠].

85 - Allah says: "When you asked your Lord for help, and He responded to you, 'Indeed, I will reinforce you with a thousand angels following one another.' And Allah made it not but good tidings and so that your hearts would be assured thereby. And victory is not but from Allah. Indeed, Allah is Exalted in Might and Wise." (Surah Al-Anfal: 9-10)

٨٦ - وقال الله تعالى: وَالَّذِينَ تَدْعُونَ مِن دُونِهِ مَا يَمْلِكُونَ مِن قِطْمِيرٍ إِن تَدْعُوهُمْ لَا يَسْمَعُوا دُعَاءَكُمْ وَلَوْ سَمِعُوا مَا اسْتَجَابُوا لَكُمْ وَيَوْمَ الْقِيَمَةِ يَكْفُرُونَ بِشِرْكِكُمْ وَلَا يُنَبِّئُكَ مِثْلُ خَبِيرٍ﴾ [سورة فاطر :١٣-١٤].

86 - Allah says: "And those they invoke besides Him do not possess [even] the membrane of a date seed. If you invoke them, they do not hear your supplication; and if they heard, they would not respond to you. And on the Day of Resurrection, they will deny your association. And none can inform you like [one] Acquainted [with all matters]." (Surah Fatir: 13-14)

٨٧ - وقال الله تعالى: ﴿وَءَايَةٌ لَّهُمْ أَنَّا حَمَلْنَا ذُرِّيَّتَهُمْ فِي الْفُلْكِ الْمَشْحُونِ * وَخَلَقْنَا لَهُم مِّن مِثْلِهِ مَا يَرْكَبُونَ * وَإِن نَشَأْ نُغْرِقْهُمْ فَلَا صَرِيخَ لَهُمْ وَلَا هُمْ يُنقَذُونَ * إِلَّا رَحْمَةً مِّنَّا وَمَتَاعًا إِلَى حِينٍ﴾ [سورة يس: ٤١ - ٤٤].

87 - Allah says: "And a sign for them is that We carried their forefathers in a laden ship. And We created for them from the likes of it that which they ride. And if We will, We could drown them; then no one responding to a cry would there be for them, nor would they be saved, except as a mercy from Us and provision for a time." (Surah Ya-Sin: 41-44)

٨٨ - وعن عبد الله بن عباس: حَدَّثَنِي عُمَرُ بْنُ الْخَطَّابِ قَالَ: لَمَّا كَانَ يَوْمُ بَدْرٍ، نَظَرَ النَّبِيُّ صلى الله عليه وسلم إِلَى أَصْحَابِهِ وَهُمْ ثَلاثُ مِائَةٍ وَنَيِّفٌ، وَنَظَرَ إِلَى الْمُشْرِكِينَ فَإِذَا هُمْ أَلْفٌ وَزِيَادَةٌ. فَاسْتَقْبَلَ النَّبِيُّ صلى الله عليه وسلم الْقِبْلَةَ، ثُمَّ مَدَّ يَدَيْهِ، وَعَلَيْهِ رِدَاؤُهُ وَإِزَارُهُ، ثُمَّ قَالَ: "اللهُمَّ أَيْنَ مَا وَعَدْتَنِي؟ اللهُمَّ أَنْجِزْ مَا وَعَدْتَنِي، اللهُمَّ إِنْ تُهْلِكْ هَذِهِ الْعِصَابَةَ مِنْ أَهْلِ الإِسْلامِ، فَلا تُعْبَدْ فِي الأَرْضِ أَبَدًا". قَالَ: فَمَا زَالَ يَسْتَغِيثُ رَبَّهُ وَيَدْعُوهُ حَتَّى سَقَطَ رِدَاؤُهُ. فَأَتَاهُ أَبُو بَكْرٍ، فَأَخَذَ رِدَاءَهُ فَرَدَّهُ عَلَيْهِ، ثُمَّ الْتَزَمَهُ مِنْ وَرَائِهِ، وَقَالَ: "يَا نَبِيَّ اللهِ، كَذَاكَ مُنَاشَدَتُكَ رَبَّكَ، فَإِنَّهُ سَيُنْجِزُ لَكَ مَا وَعَدَكَ". فَأَنْزَلَ اللهُ: ﴿إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ أَنِّي مُمِدُّكُم بِأَلْفٍ مِّنَ الْمَلَائِكَةِ مُرْدِفِينَ﴾ [سورة الأنفال: ٩].
رواه أحمد ومسلم.

88 - Narrated from Abdullah ibn Abbas, who said: Umar ibn Al-Khattab (may Allah be pleased with him) reported: "On the Day of Badr, the Prophet (ﷺ) looked at his companions, and they were around three hundred and some, and he looked at the polytheists, and they were a thousand or more. The Prophet (ﷺ) turned to face the Qiblah, then extended his hands, wearing his upper garment and lower wrap, and supplicated: 'O Allah, fulfill what You have promised me. O Allah, bring about what You have promised me. O Allah, if You destroy this group of Muslims, You will not be worshipped on Earth ever again.' The Prophet (ﷺ) continued to seek aid from his Lord and called upon Him until his cloak fell off his shoulders. Abu Bakr came to him, picked up his cloak, put it back on him, and embraced him from behind. Then he said, 'O Prophet of Allah, your supplication to your Lord is sufficient. He will surely fulfill His promise to you.'" Then Allah revealed: "When you asked your Lord for help, and He responded to you, 'Indeed, I will reinforce you with a thousand angels following one another.'" (Surah Al-Anfal: 9)[37]

٨٩ - روى أحمد في الزهد عن أبي هلال: حَدَّثَنَا بَكْرُ بْنُ عَبْدِ اللَّهِ الْمُزَنِي قَالَ: "لَمَّا أُلْقِيَ إِبْرَاهِيمُ فِي النَّارِ، جَأَرَتْ عَامَّةُ الْخَلِيقَةِ إِلَىٰ رَبِّهَا؛ فَقَالُوا: يَا رَبِّ، خَلِيلُكَ يُلْقَىٰ فِي النَّارِ، فَأْذَنْ لَنَا نُطْفِئْ عَنْهُ". فَقَالَ: "هُوَ خَلِيلِي، لَيْسَ لِي فِي الْأَرْضِ خَلِيلٌ غَيْرُهُ، وَأَنَا رَبُّهُ، لَيْسَ لَهُ رَبٌّ غَيْرِي، فَإِنِ اسْتَغَاثَ بِكُمْ فَأَغِيثُوهُ، وَإِلَّا فَدَعُوهُ". فَقَالَ مَلَكُ الْقَطْرِ: "يَا رَبِّ، خَلِيلُكَ يُلْقَىٰ فِي النَّارِ، فَأْذَنْ لِي أَنْ أُطْفِئَ عَنْهُ بِالْقَطْرِ". فَقَالَ: "هُوَ خَلِيلِي؛ لَيْسَ فِي الْأَرْضِ خَلِيلٌ غَيْرُهُ، وَأَنَا رَبُّهُ، لَيْسَ لَهُ رَبٌّ غَيْرِي، فَإِنِ اسْتَغَاثَكَ فَأَعِنْهُ، وَإِلَّا فَدَعْهُ". فَلَمَّا أُلْقِيَ فِي النَّارِ، دَعَا رَبَّهُ بِدُعَاءٍ، نَسِيَهُ أَبُو هِلَالٍ. فَقَالَ اللهُ: ﴿قُلْنَا يَا نَارُ كُونِي بَرْدًا وَسَلَامًا عَلَىٰ إِبْرَاهِيمَ﴾ [سورة الأنبياء: ٦٩]. فَقَالَ: "فَبَرَدَتْ يَوْمَئِذٍ عَلَىٰ أَهْلِ الْمَشْرِقِ وَالْمَغْرِبِ، فَلَمْ يُنْضَجْ مِنْهَا كُرَاعٌ".

89 - Narrated by Ahmad in Az-Zuhd from Abu Hilal: Bakr ibn Abdullah Al-Muzani said: "When Ibrahim (peace be upon him) was thrown into the fire, the majority of creation called upon their Lord, saying: 'O Lord, Your close friend is being thrown into the fire. Allow us to extinguish it for him.' Allah responded: 'He is My close friend, and there is no other close friend of Mine on earth. I am his Lord, and he has no Lord besides Me. If he seeks your help, assist him; otherwise, leave him.' The Angel of Rain came and said: 'O Lord, Your close friend is being thrown into the fire. Permit me to extinguish it with rain.' Allah replied: 'He is My close friend, and there is no other close friend of Mine on earth. I am his Lord, and he has no Lord besides Me. If he seeks your help, assist him; otherwise, leave him.' When Ibrahim (peace be upon him) was thrown into the fire, he supplicated to his Lord with a supplication that Abu Hilal forgot to mention. Allah then said: "We said, O fire, be coolness and safety upon Ibrahim." (Surah Al-Anbiya: 69) It was narrated: "On that day, the fire became cool for the people of the East and the West, and not even a single hair on Ibrahim's body was burned."

[37] Narrated by Ahmad, Al-Bukhari, and Muslim.

14- Chapter On Seeking Assistance (Al-Isti'ana)

٩٠ - وقول الله تعالى: ﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾ [سورة الفاتحة: 1].

90 - Allah says: "It is You we worship, and You we ask for help." (Surah Al-Fatihah: 5)

٩١ - وقول الله تعالى: ﴿قَالَ مُوسَى لِقَوْمِهِ اسْتَعِينُوا بِاللَّهِ وَاصْبِرُوا إِنَّ الْأَرْضَ لِلَّهِ يُورِثُهَا مَن يَشَاءُ مِنْ عِبَادِهِ، وَالْعَاقِبَةُ لِلْمُتَّقِينَ﴾ [سورة الأعراف :١٢٨].

91 - Allah says: "Moses said to his people, 'Seek help through Allah and be patient. Indeed, the earth belongs to Allah. He causes to inherit it whom He wills of His servants. And the [best] outcome is for the righteous.'" (Surah Al-A'raf: 128)

٩٢ - وعَنْ عَبْدِ اللهِ بْنِ عَبَّاسٍ: أَنَّهُ حَدَّثَهُ: "أَنَّهُ رَكِبَ خَلْفَ رَسُولِ اللهِ صلى الله عليه وسلم يَوْمًا، فَقَالَ لَهُ رَسُولُ اللهِ صلى الله عليه وسلم: "يَا غُلَامُ، إِنِّي مُعَلِّمُكَ كَلِمَاتٍ: احْفَظِ اللَّهَ يَحْفَظْكَ، احْفَظِ اللَّهَ تَجِدْهُ تُجَاهَكَ، وَإِذَا سَأَلْتَ فَاسْأَلِ اللهَ، وَإِذَا اسْتَعَنْتَ فَاسْتَعِنْ بِاللهِ، وَاعْلَمْ أَنَّ الْأُمَّةَ لَوِ اجْتَمَعُوا عَلَىٰ أَنْ يَنْفَعُوكَ، لَمْ يَنْفَعُوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللهُ لَكَ، وَلَوِ اجْتَمَعُوا عَلَىٰ أَنْ يَضُرُّوكَ، لَمْ يَضُرُّوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللهُ عَلَيْكَ، رُفِعَتِ الْأَقْلَامُ، وَجَفَّتِ الصُّحُفُ". رواه أحمد في مسنده.

92 - Narrated from Abdullah ibn Abbas: He reported that one day he was riding behind the Messenger of Allah (ﷺ) when the Prophet said to him: "O young man, I will teach you some words: Be mindful of Allah, and He will protect you. Be mindful of Allah, and you will find Him before you. When you ask, ask Allah. When you seek help, seek help from Allah. Know that if the entire nation were to gather to benefit you with something, they would not benefit you except with something that Allah has already written for you. And if they were to gather to harm you with something, they would not harm you except with something that Allah has already written against you. The pens have been lifted, and the pages have dried."[38]

٩٣ - عَنْ أَبِي هُرَيْرَةَ: قَالَ: قَالَ رَسُولُ اللهِ صلى الله عليه وسلم: "الْمُؤْمِنُ الْقَوِيُّ، خَيْرٌ وَأَحَبُّ إِلَى اللهِ مِنَ الْمُؤْمِنِ الضَّعِيفِ، وَفِي كُلٍّ خَيْرٌ. احْرِصْ عَلَىٰ مَا يَنْفَعُكَ، وَاسْتَعِنْ بِاللَّهِ وَلَا تَعْجَزْ، وَإِنْ أَصَابَكَ شَيْءٌ، فَلَا تَقُلْ: لَوْ أَنِّي فَعَلْتُ كَانَ كَذَا وَكَذَا، وَلَكِنْ قُلْ: قَدَرُ اللهِ وَمَا شَاءَ فَعَلَ، فَإِنَّ لَوْ تَفْتَحُ عَمَلَ الشَّيْطَانِ". رواه مسلم في صحيحه. كَتَبَ الْحَسَنُ إِلَى عُمَرَ بْنِ عَبْدِ الْعَزِيزِ: "لَا تَسْتَعِنْ بِغَيْرِ اللَّهِ، فَيَكِلُكَ اللَّهُ إِلَيْهِ". وَمِنْ كَلَامِ بَعْضِ السَّلَفِ: "يَا رَبِّ، عَجِبْتُ لِمَنْ يَعْرِفُكَ كَيْفَ يَرْجُو غَيْرَكَ، وَعَجِبْتُ لِمَنْ يَعْرِفُكَ كَيْفَ يَسْتَعِينُ بِغَيْرِكَ". جامع العلوم والحكم.

[38] Narrated by Ahmad in his Musnad.

93 - Narrated from Abu Huraira: The Messenger of Allah (ﷺ) said: "The strong believer is better and more beloved to Allah than the weak believer, although there is good in both. Strive for what benefits you, seek help from Allah, and do not give up. If something befalls you, do not say, 'If only I had done such and such, it would have been such and such.' Rather, say, 'It is the decree of Allah, and He does whatever He wills.' For 'if only' opens the door to the work of Satan."[39]

Al-Hasan wrote to Umar ibn Abdul Aziz: "Do not seek assistance from anyone other than Allah, lest Allah entrust you to them."

Also, from the words of some of the Salaf (pious predecessors):

"O Lord, I am amazed at the one who knows You—how can they hope in anyone besides You? And I am amazed at the one who knows You—how can they seek help from anyone besides You?"

[39] Narrated by Muslim in his Sahih.

15- Chapter On Seeking Refuge (Al-Isti'adhah)

٩٤ - قال الله تعالى: ﴿قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ * مِن شَرِّ مَا خَلَقَ * وَمِن شَرِّ غَاسِقٍ إِذَا وَقَبَ * وَمِن شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ * وَمِن شَرِّ حَاسِدٍ إِذَا حَسَدَ﴾ [سورة الفلق: ١-٥].

94 - Allah says: "Say, 'I seek refuge in the Lord of the daybreak, from the evil of that which He created, and from the evil of darkness when it settles, and from the evil of the blowers in knots, and from the evil of an envier when he envies.'" (Surah Al-Falaq: 1-5)

٩٥ - وقال الله تعالى: ﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ * مَلِكِ النَّاسِ * إِلَهِ النَّاسِ مِن شَرِّ الْوَسْوَاسِ الْخَنَّاسِ * الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ مِنَ الْجِنَّةِ وَالنَّاسِ﴾ [سورة الناس: ١-٢.]

95 - Allah says: "Say, 'I seek refuge in the Lord of mankind, the Sovereign of mankind, the God of mankind, from the evil of the retreating whisperer—who whispers [evil] into the breasts of mankind—from among the jinn and mankind.'" (Surah An-Nas: 1-6)

٩٦ - وقال الله تعالى: ﴿وَأَنَّهُ كَانَ رِجَالٌ مِّنَ الْإِنسِ يَعُوذُونَ بِرِجَالٍ مِّنَ الْجِنِّ فَزَادُوهُمْ رَهَقًا﴾ [سورة الجن: ٦]

96 - Allah says: "And there were men from mankind who sought refuge in men from the jinn, so they [only] increased them in burden [or misguidance]." (Surah Al-Jinn: 6)

٩٧ - وعَنْ عُثْمَانَ بْنِ أَبِي الْعَاصِ الثَّقَفِي: أَنَّهُ شَكَا إِلَىٰ رَسُولِ اللَّهِ صلى الله عليه وسلم وَجَعًا يَجِدُهُ فِي جَسَدِهِ مُنْذُ أَسْلَمَ، فَقَالَ لَهُ رَسُولُ اللَّهِ: "ضَعْ يَدَكَ عَلَى الَّذِي تَأَلَّمَ مِنْ جَسَدِكَ، وَقُلْ: بِاسْمِ اللهِ" (ثَلَاثًا)، "وَقُلْ: أَعُوذُ بِاللَّهِ وَقُدْرَتِهِ مِنْ شَرِّ مَا أَجِدُ وَأُحَاذِرُ" (سَبْعَ مَرَّاتٍ). رواه مسلم في صحيحه.

97 - Narrated from Uthman ibn Abi Al-As Ath-Thaqafi: "He complained to the Messenger of Allah (ﷺ) about pain he had been feeling in his body since he embraced Islam. The Messenger of Allah (ﷺ) said to him: 'Place your hand on the part of your body that hurts, say "Bismillah" (In the Name of Allah) three times, then say seven times: "I seek refuge in Allah and His Power from the evil of what I feel and what I fear."'"[40]

٩٨ - وعَنْ سَعْدٍ، عَنْ خَوْلَةَ: قَالَتْ: سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ: "مَنْ نَزَلَ مَنْزِلًا فَقَالَ: أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّةِ مِنْ شَرِّ مَا خَلَقَ، لَمْ يَضُرَّهُ شَيْءٌ حَتَّىٰ يَرْتَحِلَ مِنْهُ." رواه أحمد ومسلم.

98 - Narrated from Sa'd, from Khawla: "I heard the Prophet (ﷺ) say: 'Whoever stops at a place and says: "I seek refuge in the perfect words of Allah from the evil of what He has created," nothing will harm him until he moves from that place.'"[41]

[40] Narrated by Muslim in his Sahih.
[41] Narrated by Ahmad and Muslim.

٩٩ - وروى الطبري في تفسيره عن الحسن البصري: في قوله تعالى: ﴿وَأَنَّهُ كَانَ رِجَالٌ مِّنَ الْإِنسِ يَعُوذُونَ بِرِجَالٍ مِّنَ الْجِنِّ﴾ (سورة الجن: ٦). قال: "كان الرجل منهم إذا نزل الوادي فبات به، قال: أعوذ بعزيز هذا الوادي من شرّ سفهاء قومه." رواه الطبري في تفسيره.

99 - Al-Tabari narrated in his commentary from Al-Hasan Al-Basri regarding the verse, “And that there were men from mankind who sought refuge with men from the jinn” (Surah Al-Jinn: 6). He said: “When a man among them would descend into a valley to spend the night, he would say, ‘I seek refuge with the mighty one of this valley from the evil of his foolish people.’” Narrated by Al-Tabari in his commentary.

16- Chapter On Intercession (Ash-Shafa'ah)

١٠٠ - وقول الله تعالى: ﴿مَا مِن شَفِيعٍ إِلَّا مِنْ بَعْدِ إِذْنِهِ، ذَلِكُمُ اللَّهُ رَبُّكُمْ فَاعْبُدُوهُ أَفَلَا تَذَكَّرُونَ﴾ [سورة يونس: ٣]

100 - Allah says: "No intercessor can plead with Him except after His permission. That is Allah, your Lord; so worship Him. Then will you not remember?" (Surah Yunus: 3)

١٠١ - وقول الله تعالى: ﴿وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنفَعُهُمْ وَيَقُولُونَ هَؤُلَاءِ شُفَعَؤُنَا عِندَ اللهِ قُلْ أَتُنَبِّئُونَ اللَّهَ بِمَا لَا يَعْلَمُ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ سُبْحَنَهُ وَتَعَلَى عَمَّا يُشْرِكُونَ﴾ [سورة يونس: ١٨]

101 - Allah says: "And they worship besides Allah that which neither harms them nor benefits them, and they say, 'These are our intercessors with Allah.' Say, 'Do you inform Allah of something He does not know in the heavens or on the earth?' Exalted is He and high above what they associate with Him." (Surah Yunus: 18)

١٠٢ - وقول الله تعالى: ﴿قُلِ ادْعُواْ الَّذِينَ زَعَمْتُم مِّن دُونِ اللَّهِ لَا يَمْلِكُونَ مِثْقَالَ ذَرَّةٍ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ وَمَا لَهُمْ فِيهِمَا مِن شِرْكٍ وَمَا لَهُ مِنْهُم مِّن ظَهِيرٍ وَلَا تَنفَعُ الشَّفَعَةُ عِندَهُ إِلَّا لِمَنْ أَذِنَ لَهُ حَتَّى إِذَا فُزِّعَ عَن قُلُوبِهِمْ قَالُوا مَاذَا قَالَ رَبُّكُمْ قَالُوا الْحَقَّ وَهُوَ العلى الكَبِيرُ﴾ [سورة سبا: ٢٢-٢٣].

102 - Allah says: “Say, ‘Call upon those whom you claim [as deities] besides Allah.’ They do not possess even an atom’s weight in the heavens or on the earth, nor do they have any share in either, and He does not have any helper among them. Intercession will not be accepted with Him except for those whom He permits. When terror is removed from their hearts [the hearts of the angels], they [the angels] will say, ‘What has your Lord said?’ They will respond, ‘The truth.’ And He is the Most High, the Most Great.” (Surah Saba: 22-23)

١٠٣ - وعَنْ أَنَسٍ ، أَنَّ عُمَرَ بْنَ الخَطَّابِ، كَانَ إِذَا قَحَطُوا اسْتَسْقَى بِالْعَبَّاسِ بْنِ عَبْدِ المُطَّلِبِ فَقَالَ: «اللَّهُمَّ إِنَّا كُنَّا نَتَوَسَّلُ إِلَيْكَ بِنَبِيِّنَا فَتَسْقِينَا، وَإِنَّا نَتَوَسَّلُ إِلَيْكَ بِعَمِّ نَبِيِّنَا فَاسْقِنَا» قَالَ: فَيُسْقَوْنَ (رواه البخاري في صحيحه)

103 - Narrated from Anas: It is reported that whenever there was a drought, Umar ibn Al-Khattab (may Allah be pleased with him) would seek rain by interceding through Al-Abbas ibn Abdul Muttalib, saying: "O Allah, we used to seek rain through our Prophet (ﷺ), and You would give us rain. Now we seek through the uncle of our Prophet, so grant us rain." And they would be given rain.[42]

١٠٤ - وعن جبير بن مطعم له قال : أتى رسول الله - - - أعرابي، فقال: يا رسول الله - - جَهِدَتِ الأَنفُسُ وضَاعَتِ العيال، ونُهِكَتِ الأموال، وهَلَكت الأنعامُ، فَاسْتَسْقِ الله لنا ، فإنا نستشفع بك على الله، ونستشفع بالله عليك، قال رسول الله - - : "ويحَكَ ! أتدري ما تقول؟" وسبَّحَ رسول الله - - ، فما زال يُسَبِّحُ حتى عُرِفَ ذلك في وجوه أصحابه، ثم قال: "ويْحَكَ! إنه لا يُستشفَعُ بالله على أحد من خلقه، شأن الله

[42] Narrated by Al-Bukhari in his Sahih.

أعظم من ذلك، ويْحَكَ! أتدري ما الله، إن عرشه على سماواته لهكذا، وقال بإصبعه مثل القبة عليه - وأنَّه ليَئِطُّ به أطِيطُ الرّحْل بالراكب قال ابن بشار في حديثه: "إن الله وفوق عرشه، وعَرشه فوق سماواته. (رواه أبو داود في سننه)

104 - Narrated by Jubayr ibn Mut’im: A Bedouin came to the Messenger of Allah (ﷺ) and said: "O Messenger of Allah, people are suffering, families are starving, wealth has perished, and animals have died. So seek rain from Allah for us, for we take you as an intercessor with Allah, and we take Allah as an intercessor with you." The Messenger of Allah (ﷺ) responded: "Woe to you! Do you know what you are saying?" The Prophet glorified Allah, and this was visible in the faces of his companions. Then he said: "Woe to you! Allah cannot be interceded upon by any of His creation. Allah’s majesty is far greater than that. Woe to you! Do you know who Allah is? Truly, His Throne is above the heavens like this,"—and he gestured with his fingers to form a dome. "It creaks because of Him as a saddle creaks under the weight of its rider." Ibn Bashar added in his narration: "Indeed, Allah is above His Throne, and His Throne is above the heavens."[43]

١٠٥ - وعَنْ سُلَيْمِ بْنِ عَامِرٍ الْخَبَائِرِيِّ، أَنَّ السَّمَاءَ قَحِطَتْ مَخْرَجَ مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ وَأَهْلُ دِمَشْقَ يَسْتَسْقُونَ، فَلَمَّا فَعَدَ مُعَاوِيَةُ عَلَى الْمِنْبَرِ قَالَ: " أَيْنَ يَزِيدُ بْنُ الْأَسْوَدِ الْجُرَشِيُّ؟ قَالَ : فَنَادَاهُ النَّاسُ، فَأَقْبَلَ يَتَخَطَّى، فَأَمَرَهُ مُعَاوِيَةُ، فَصَعِدَ الْمِنْبَرَ، فَقَعَدَ عِنْدَ رِجْلَيْهِ، فَقَالَ مُعَاوِيَةُ: «اللَّهُمَّ إِنَّا نَسْتَشْفِعُ إِلَيْكَ الْيَوْمَ بِخَيْرِنَا وَأَفْضَلِنَا اللَّهُمَّ إِنَّا نَسْتَشْفِعُ إِلَيْكَ بِيَزِيدَ بْنِ الْأَسْوَدِ الْجُرَشِي، يَا يَزِيدُ ارْفَعْ يَدَيْكَ إِلَى اللهِ»، فَرَفَعَ يَزِيدُ يَدَيْهِ، وَرَفَعَ النَّاسُ أَيْدِيَهُمْ، فَمَا كَانَ أَوْشَكَ أَنْ ثَارَتْ سَحَابَةٌ فِي الْمَغْرِبِ، وَهَبَّتْ لَهَا رِيحٌ، فَسُقِينَا حَتَّى كَادَ النَّاسُ لَا يَصِلُونَ إِلَىٰ مَنَازِلِهِمْ . (رواه ابن سعد في الطبقات.٢)

105 - Narrated by Sulaim ibn Amir Al-Khabairi: It is reported that the sky was suffering from a drought during the leadership of Mu’awiyah ibn Abi Sufyan, and the people of Damascus sought rain. When Mu’awiyah ascended the pulpit, he said: "Where is Yazid ibn Al-Aswad Al-Jurashi?" The people called him, and he came forward, stepping through the crowd. Mu’awiyah ordered him to ascend the pulpit and sit near his legs. Then Mu’awiyah said: "O Allah, we seek intercession with You today by the best and most virtuous among us. O Allah, we seek intercession with You by Yazid ibn Al-Aswad Al-Jurashi. O Yazid, raise your hands to Allah." Yazid raised his hands, and the people raised their hands as well. Not long after, a cloud rose from the west, accompanied by wind, and rain poured down until the people struggled to reach their homes.[44]

[43] Narrated by Abu Dawood in his Sunan.
[44] Narrated by Ibn Sa’d in At-Tabaqat.

17- Chapter On Love (Al-Mahabbah)

١٠٦ - وقول الله تعالى: ﴿وَمِنَ النَّاسِ مَن يَتَّخِذُ مِن دُونِ اللَّهِ أَندَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ وَالَّذِينَ ءَامَنُوا أَشَدُّ حُبًّا لِلَّهِ وَلَوْ يَرَى الَّذِينَ ظَلَمُوا إِذْ يَرَوْنَ الْعَذَابَ أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا وَأَنَّ اللَّهَ شَدِيدُ الْعَذَابِ) (سورة البقرة :١٦٥.

106 - Allah says: "And [yet], among the people are those who take other than Allah as equals [to Him]. They love them as they [should] love Allah. But those who believe are stronger in love for Allah. And if only they who have wronged would consider [that] when they see the punishment, [they will be certain] that all power belongs to Allah and that Allah is severe in punishment." (Surah Al-Baqarah: 165)

١٠٧ - وقول الله تعالى: ﴿وَإِذْ أَخَذْنَا مِيثَٰقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُوا مَا ءَاتَيْنَٰكُم بِقُوَّةٍ وَٱسْمَعُوا قَالُوا سَمِعْنَا وَعَصَيْنَا وَأُشْرِبُوا فِي قُلُوبِهِمُ الْعِجْلَ بِكُفْرِهِم قُلْ بِئْسَمَا يَأْمُرُكُم بِهِ إِيمَٰنُكُمْ إِن كُنتُم مُّؤْمِنِينَ﴾ اسوة البقرة : ٩٣] .

107 - Allah says: "And [recall] when We took your covenant and raised over you the mount, [saying], 'Take what We have given you with determination and listen.' They said [instead], 'We hear and disobey.' And their hearts absorbed [the worship of] the calf because of their disbelief. Say, 'How wretched is that which your faith enjoins upon you, if you should be believers.'" (Surah Al-Baqarah: 93)

١٠٨ - وقول الله تعالى: ﴿وَقَالَ إِنَّمَا اتَّخَذْتُم مِّن دُونِ اللَّهِ أَوْثَٰنًا مَوَدَّةَ بَيْنِكُمْ فِي الْحَيَوٰةِ الدُّنْيَا ثُمَّ يَوْمَ الْقِيَٰمَةِ يَكْفُرُ بَعْضُكُم بِبَعْضٍ وَيَلْعَنُ بَعْضُكُم بَعْضًا وَمَأْوَىٰكُمُ النَّارُ وَمَا لَكُم مِّن نَّٰصِرِينَ﴾ [سورة العكوت : ٢٥].

108 - Allah says: "He said, 'You have only taken, other than Allah, idols as [a bond of] affection among you in worldly life. Then on the Day of Resurrection, you will deny one another and curse one another, and your refuge will be the Fire, and you will not have any helpers.'" (Surah Al-Ankabut: 25)

١٠٩ - وقول الله تعالى: ﴿قُلْ إِن كَانَ ءَابَآؤُكُمْ وَأَبْنَآؤُكُمْ وَإِخْوَٰنُكُمْ وَأَزْوَٰجُكُم وَعَشِيرَتُكُمْ وَأَمْوَٰلٌ اقْتَرَفْتُمُوهَا وَتِجَٰرَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَٰكِنُ تَرْضَوْنَهَآ أَحَبَّ إِلَيْكُم مِّنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّىٰ يَأْتِيَ اللَّهُ بِأَمْرِهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَٰسِقِينَ﴾ [سورة التوبة: ٢٤].

109 - Allah says: "Say, [O Muhammad], 'If your fathers, your sons, your brothers, your wives, your relatives, wealth which you have obtained, commerce wherein you fear decline, and dwellings with which you are pleased are more beloved to you than Allah and His Messenger and jihad in His cause, then wait until Allah executes His command. And Allah does not guide the defiantly disobedient people.'" (Surah At-Tawbah: 24)

١١٠ - وعَنْ أَنَسٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ: " ثَلَاثٌ مَنْ كُنَّ فِيهِ وَجَدَ بِهِنَّ حَلَاوَةَ الْإِيمَانِ: أَنْ يَكُونَ اللهُ وَرَسُولُهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا، وَأَنْ يُحِبَّ الْمَرْءَ لَا يُحِبُّهُ إِلَّا لِلَّهِ، وَأَنْ يَكْرَهَ أَنْ يَعُودَ فِي الْكُفْرِ بَعْدَ إِذْ أَنْقَذَهُ اللهُ مِنْهُ، كَمَا يَكْرَهُ أَنْ يُوقَدَ لَهُ نَارٌ فَيُقْذَفَ فِيهَا. (رواه أحمد والبخاري ومسلم).

110 - Narrated from Anas: The Prophet (ﷺ) said: "There are three qualities which, if found in a person, will allow them to experience the sweetness of faith: that Allah and His Messenger are more beloved to them than anything else; that they love a person solely for the sake of Allah; and that they detest

returning to disbelief after Allah has saved them from it just as they would detest being thrown into the fire."[45]

١١١ - وعَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَجُلًا قَالَ: "يَا مُحَمَّدُ يَا سَيِّدَنَا وَابْنَ سَيِّدِنَا، وَخَيْرَنَا وَابْنَ خَيْرِنَا، فَقَالَ رَسُولُ اللهِ: يَا أَيُّهَا النَّاسُ عَلَيْكُمْ بِتَقْوَاكُمْ، لَا يَسْتَهْوِيَنَّكُمُ الشَّيْطَانُ، أَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ عَبْدُ اللهِ وَرَسُولُهُ، وَاللهِ مَا أُحِبُّ أَنْ تَرْفَعُونِي فَوْقَ مَنْزِلَتِي الَّتِي أَنْزَلَنِي اللهُ." (رواه أحمد في مسنده وغيره.)

111 - Narrated from Anas ibn Malik: A man said to the Prophet (ﷺ): "O Muhammad, our master and the son of our master, the best of us and the son of the best of us." The Messenger of Allah (ﷺ) said: "O people, fear Allah and let not Satan lead you astray. I am Muhammad, the son of Abdullah, the servant of Allah and His Messenger. By Allah, I do not love for you to elevate me above the rank Allah has assigned me."[46]

١١٢ - وعَنْ يَحْيَى بْنِ سَعِيدٍ، قَالَ: "كُنَّا عِنْدَ عَلِيِّ بْنِ الْحُسَيْنِ، فَجَاءَ قَوْمٌ مِنَ الْكُوفِيِّينَ، فَقَالَ عَلِيٌّ: يَا أَهْلَ الْعِرَاقِ، أَحِبُّونَا حُبَّ الْإِسْلَامِ، وَلَا تُحِبُّونَا حُبَّ الْأَصْنَامِ، فَمَا زَالَ بِنَا حُبُّكُمْ حَتَّى صَارَ عَلَيْنَا شَيْئًا. ثُمَّ قَالَ: قَالَ رَسُولُ اللهِ: يَا أَيُّهَا النَّاسُ، لَا تَرْفَعُونِي فَوْقَ قَدْرِي، فَإِنَّ اللَّهَ اتَّخَذَنِي عَبْدًا قَبْلَ أَنْ يَتَّخِذَنِي نَبِيًّا." فَذَكَرْتُهُ لِسَعِيدِ بْنِ الْمُسَيَّبِ، فَقَالَ: وَبَعْدَ مَا اتَّخَذَهُ نَبِيًّا." (رواه الحارث في مسنده والحاكم في مستدركه وغيرهما.)

112 - Narrated from Yahya ibn Sa'id: He said: "We were with Ali ibn Al-Husayn when a group from Kufa came to visit him. Ali said to them: 'O people of Iraq, love us with the love of Islam, and do not love us as idols are loved. Your excessive love for us has caused harm to us.' Then he said: 'The Messenger of Allah (ﷺ) said: "O people, do not raise me above my rank, for Allah took me as His servant before He made me His prophet."' I mentioned this to Sa'id ibn Al-Musayyib, and he said: 'And after He made him a prophet, He still took him as a servant.' "[47]

[45] Narrated by Ahmad, Al-Bukhari, and Muslim.
[46] Narrated by Ahmad in his Musnad and others.
[47] Narrated by Al-Harith in his Musnad and Al-Hakim in his Mustadrak, among others.

18- Chapter On Obedience (At-Ta'ah)

١١٣ - وقول الله تعالى ﴿قُلْ إِن كُنتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ فَإِن تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ﴾ [سورة آل عمران: ٣٢-٣١].

113 - Allah says: "Say, [O Muhammad], 'If you should love Allah, then follow me, so Allah will love you and forgive you your sins. And Allah is Forgiving and Merciful.' Say, 'Obey Allah and the Messenger.' But if they turn away—then indeed, Allah does not like the disbelievers." (Surah Aal-E-Imran: 31-32)

١١٤ - وقول الله تعالى: ﴿اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِّن دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَٰهًا وَاحِدًا لَّا إِلَٰهَ إِلَّا هُوَ سُبْحَانَهُ وعَمَّا يُشْرِكُونَ﴾ (سورة المويۃ: ٣)

114 - Allah says: "They have taken their scholars and monks as lords besides Allah, and [also] the Messiah, the son of Mary. And they were not commanded except to worship one God; there is no deity except Him. Exalted is He above whatever they associate with Him." (Surah At-Tawbah: 31)

١١٥ - وقول الله تعالى: ﴿وَلَا تَأْكُلُوا مِمَّا لَمْ يُذْكَرِ اسْمُ اللَّهِ عَلَيْهِ وَإِنَّهُ, لَفِسْقٌ وَإِنَّ الشَّيَاطِينَ لَيُوحُونَ إِلَى أَوْلِيَائِهِمْ لِيُجَادِلُوكُمْ وَإِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ﴾ (سورة الأنعام :١٢)

115 - Allah says: "And do not eat of that upon which the name of Allah has not been mentioned, for indeed, it is grave disobedience. And indeed do the devils inspire their allies [among men] to dispute with you. And if you were to obey them, indeed, you would be associators [of others with Him]." (Surah Al-An'am: 121)

١١٣ - وعَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ، عَنْ عَلِيٍّ، قَالَ: "بَعَثَ النَّبِيُّ صلى الله عليه وسلم سَرِيَّةً، وَأَمَّرَ عَلَيْهِمْ رَجُلًا مِنَ الْأَنْصَارِ، وَأَمَرَهُمْ أَنْ يَسْمَعُوا لَهُ وَيُطِيعُوا. قَالَ: فَأَغْضَبُوهُ فِي شَيْءٍ، فَقَالَ: اجْمَعُوا لِي حَطَبًا، فَجَمَعُوا حَطَبًا، ثُمَّ قَالَ: أَوْقِدُوا نَارًا، فَأَوْقَدُوا لَهُ نَارًا. فَقَالَ: أَلَمْ يَأْمُرْكُمْ رَسُولُ اللهِ صلى الله عليه وسلم أَنْ تَسْمَعُوا لِي وَتُطِيعُوا؟ قَالُوا: بَلَى. قَالَ: فَادْخُلُوهَا. قَالَ: فَنَظَرَ بَعْضُهُمْ إِلَى بَعْضٍ، فَقَالُوا: إِنَّمَا فَرَرْنَا إِلَى رَسُولِ اللهِ صلى الله عليه وسلم مِنْ أَجْلِ النَّارِ. فَكَانُوا كَذَلِكَ إِذْ سَكَنَ غَضَبُهُ وَطَفِئَتِ النَّارُ. قَالَ: فَلَمَّا قَدِمُوا عَلَى النَّبِيِّ صلى الله عليه وسلم ذَكَرُوا ذَلِكَ لَهُ، فَقَالَ: لَوْ دَخَلُوهَا مَا خَرَجُوا مِنْهَا، إِنَّمَا الطَّاعَةُ فِي الْمَعْرُوفِ." (رواه أحمد والبخاري ومسلم.)

116 - Narrated from Abu Abdur-Rahman As-Sulami, from Ali: The Prophet (ﷺ) sent out a detachment and appointed over them a man from the Ansar, instructing them to listen to him and obey him. They angered him in some matter, so he said to them: "Gather firewood for me." They gathered the firewood, and he said: "Light a fire." They lit a fire, and he said: "Did the Messenger of Allah (ﷺ) not order you to listen to me and obey me?" They said: "Yes, indeed." He said: "Then enter it." They looked at one another and said: "We fled to the Messenger of Allah (ﷺ) to escape the Fire." While they were in this state, his anger subsided, and the fire was extinguished. When they returned to the Prophet (ﷺ), they mentioned this to him, and he said: "If they had entered it, they would never have come out of it. Obedience is only in what is right."[48]

[48] Narrated by Ahmad, Al-Bukhari, and Muslim.

١١٧ - وعَنْ عَدِي بْنِ حَاتِمٍ، قَالَ: "أَتَيْتُ النَّبِيَّ صلى الله عليه وسلم وَفِي عُنُقِي صَلِيبٌ مِنْ ذَهَبٍ، فَقَالَ: يَا عَدِيُّ اطْرَحْ عَنْكَ هَذَا الوَثَنَ. وَسَمِعْتُهُ يَقْرَأُ فِي سُورَةِ بَرَاءَةَ: ﴿وَاتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِّن دُونِ اللَّهِ﴾ [سورة التوبة: ٣١]. قَالَ: أَمَا إِنَّهُمْ لَمْ يَكُونُوا يَعْبُدُونَهُمْ، وَلَكِنَّهُمْ كَانُوا إِذَا أَحَلُّوا لَهُمْ شَيْئًا اسْتَحَلُّوهُ، وَإِذَا حَرَّمُوا عَلَيْهِمْ شَيْئًا حَرَّمُوهُ." (رواه الترمذي وغيره.)

117 - Narrated from Adi ibn Hatim: "I came to the Prophet (ﷺ) with a gold crucifix around my neck. He said, 'O Adi, remove this idol from yourself.' I then heard him reciting from Surah At-Tawbah: "They have taken their scholars and monks as lords besides Allah..." (Surah At-Tawbah: 31) He said: 'Indeed, they did not worship them. Rather, when their scholars made something permissible for them, they considered it permissible; and when they made something forbidden, they considered it forbidden.'"[49]

١١٨ - وعَنْ أَبِي الْبَخْتَرِيُّ، فِي قَوْلِهِ: اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِّن دون الله (سورة التوبة :٣١)، قَالَ : أَطَاعُوهُمْ فِيمَا أَمَرُوهُمْ بِهِ مِنْ تَحْرِيمِ حَلَالٍ وَتَحْلِيلِ حَرَامٍ، فَعَبَدُوهُمْ بِذَلِكَ.

118 - Narrated from Abu Al-Bakhtari, regarding the verse: "They have taken their scholars and monks as lords besides Allah..." (Surah At-Tawbah: 31) He said: "They obeyed them in what they commanded them regarding the prohibition of what is lawful and the permission of what is forbidden, thus worshipping them by that obedience."

١١٩ - وعَنْ عُمَارَةَ، قَالَ: نَزَلَ مُعَضّدٌ إِلَى جُبِّ شَجَرَةٍ فَقَالَ: مَا أُبَالِي أَطَعْتُ رَجُلًا فِي مَعْصِيَةِ اللَّهِ أَوْ سَجَدْتُ لِهَذِهِ الشَّجَرَةِ مِنْ دُونِ اللَّهِ . (رواه ابن أبي شيبة في المصنف).

119 - Narrated from Umara: "Mu'addad once descended to a hollow near a tree and said, 'It makes no difference to me whether I obey a man in disobedience to Allah or I prostrate to this tree instead of Allah.'"[50]

[49] Narrated by At-Tirmidhi and others.
[50] Narrated by Ibn Abi Shaybah in Al-Musannaf.

19- Chapter On Reliance (At-Tawakkul)

١٢٠ - وقول الله تعالى: ﴿فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِلِينَ﴾ [سورة ال عمران: ١٥٩]

120 - Allah says: "Then when you have decided, rely upon Allah. Indeed, Allah loves those who rely [upon Him]." (Surah Aal-E-Imran: 159)

١٢١ - وقول الله تعالى: ﴿وَعَلَى اللَّهِ فَلْيَتَوَكَلِ الْمُؤْمِنُونَ﴾ [سورة آل عمران: ١٢]

121 - Allah says: "And upon Allah let the believers rely." (Surah Aal-E-Imran: 122)

١٢٢ - وقول الله تعالى: ﴿وَتَوَكَّلْ عَلَى الْحَيِّ الَّذِى لَا يَمُوتُ وَسَبِّحْ بِحَمْدِهِ، وَكَفَى بِهِ بِذُنُوبِ عِبَادِهِ، خبيرا﴾ [سورة الفرقان: ٥٨]

122 - Allah says: "And rely upon the Ever-Living who does not die, and exalt [Allah] with His praise. And sufficient is He to be, with the sins of His servants, Acquainted." (Surah Al-Furqan: 58)

١٢٣ - وقول الله تعالى: ﴿وَلَئِن سَأَلْتَهُم مَّنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ قُلْ أَفَرَءَيْتُم مَّا تَدْعُونَ مِن دُونِ اللَّهِ إِنْ أَرَادَنِيَ اللَّهُ بِضُرٍ هَلْ هُنَّ كَشِفَتُ ضُرِهِۦٓ أَوْ أَرَادَنِي بِرَحْمَةٍ هَلْ هُنَّ مُمْسِكَتُ رَحْمَتِهِۦ، قُلْ حَسْبِيَ اللَّهُ عَلَيْهِ يَتَوَكَّلُ الْمُتَوَكِّلُونَ﴾ [سورة الزمر : ٣٨]

123 - Allah says: "And if you asked them, 'Who created the heavens and the earth?' they would surely say, 'Allah.' Say, 'Then have you considered what you invoke besides Allah? If Allah intended me harm, could they remove His harm; or if He intended me mercy, could they withhold His mercy?' Say, 'Sufficient for me is Allah; upon Him [alone] rely the reliant.' " (Surah Az-Zumar: 38)

١٢٤ - وعَنْ عُمَرَ بْنِ الخَطَّابِ، قَالَ: قَالَ رَسُولُ اللهِ: لَوْ أَنَّكُمْ كُنتُمْ تَوَكَّلُونَ عَلَى اللهِ حَقَّ تَوَكُّلِهِ لَرُزِقْتُمْ كَمَا يُرْزَقُ الطَّيْرُ تَغْدُو خِمَاصًا وَتَرُوحُ بِطَانًا.

124 - Narrated from Umar ibn Al-Khattab: The Messenger of Allah (ﷺ) said: "If you relied upon Allah as He should be relied upon, He would provide for you as He provides for the birds: they go out hungry in the morning and return full in the evening."

١٢٥ - وعَنِ ابْنِ عَبَّاسٍ، أَنَّ رَسُولَ اللهِ اللهِ كَانَ يَقُولُ: " اللهُمَّ لَكَ أَسْلَمْتُ، وَبِكَ آمَنْتُ، وَعَلَيْكَ تَوَكَّلْتُ، وَإِلَيْكَ أَنَبْتُ، وَبِكَ خَاصَمْتُ، أَعُوذُ بِعِزَّتِكَ، لَا إِلَهَ إِلَّا أَنْتَ، أَنْ تُضِلَّنِي، أَنْتَ الْحَيُّ الَّذِي لَا تَمُوتُ، وَالْجِنُّ وَالْإِنْسُ يَمُوتُونَ. رواه أحمد والبخاري ومسلم.

125 - Narrated from Ibn Abbas: The Messenger of Allah (ﷺ) used to say: "O Allah, to You I have submitted, in You I have believed, upon You I have relied, to You I have turned, and with Your support, I dispute. I seek refuge in Your Might—there is no deity except You—from being led astray. You are the Ever-Living who does not die, while the jinn and humankind die."[51]

[51] Narrated by Ahmad, Al-Bukhari, and Muslim.

١٢٦ - وعَنِ الْحَسَنِ، قَالَ إِنَّ تَوَكُّلَ الْعَبْدِ عَلَى رَبِّهِ أَنْ يَعْلَمَ أَنَّ اللَّهَ هُوَ ثِقَتُهُ.

126 - Narrated from Al-Hasan: He said: "The reliance of a servant upon his Lord is to know that Allah alone is his trust."

١٢٧ - عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ: «التَّوَكُّلُ عَلَى اللَّهِ جِمَاعُ الْإِيمَانِ (رواها ابن أبي الدنيا في كتاب التوكل)

127 - Narrated from Sa'id ibn Jubayr: "Relying upon Allah is the essence of faith."[52]

[52] Narrated by Ibn Abi Al-Dunya in his book At-Tawakkul.

20- Chapter On Fear (Al-Khawf)

١٢٨ - وقول الله تعالى: ﴿إِنَّمَا ذَٰلِكُمُ الشَّيْطَانُ يُخَوِّفُ أَوْلِيَاءَهُ فَلَا تَخَافُوهُمْ وَخَافُونِ إِن كُنتُم مُّؤْمِنِينَ﴾ [سورة آل عمران: ١٧٥]

128 - Allah says: "That is only Satan who frightens [you] of his supporters. So fear them not, but fear Me, if you are [indeed] believers." (Surah Aal-E-Imran: 175)

١٢٩ - وقول الله تعالى: ﴿أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ وَيُخَوِّفُونَكَ بِالَّذِينَ مِن دُونِهِ وَمَن يُضْلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ﴾ سورة الزمر : ٣٦

129 - Allah says: "Is not Allah sufficient for His Servant? And yet they threaten you with those [they worship] other than Him. And whoever Allah leaves astray—for him there is no guide." (Surah Az-Zumar: 36)

١٣٠ - وقول الله تعالى: ﴿قَالُوا يَا هُودُ مَا جِئْتَنَا بِبَيِّنَةٍ وَمَا نَحْنُ بِتَارِكِي آلِهَتِنَا عَن قَوْلِكَ وَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ إِن نَّقُولُ إِلَّا اعْتَرَاكَ بَعْضُ آلِهَتِنَا بِسُوءٍ قَالَ إِنِّي أُشْهِدُ اللَّهَ وَاشْهَدُوا أَنِّي بَرِيءٌ مِّمَّا تُشْرِكُونَ﴾ [سورة هود :٥٣-٥٤]

130 - Allah says: "They said, 'O Hud, you have not brought us clear evidence, and we are not ones to leave our gods on your say-so, nor are we believers in you. We only say that some of our gods have possessed you with evil.' He said, 'Indeed, I call Allah to witness, and witness [yourselves] that I am free from whatever you associate with Him.'" (Surah Hud: 53-54)

١٣١ - عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: قَالَ رَسُولُ اللهِ صلى الله عليه وسلم: "لَقَدْ أُوذِيتُ فِي اللَّهِ، وَمَا يُؤْذَى أَحَدٌ، وَأُخِفْتُ فِي اللَّهِ، وَمَا يُخَافُ أَحَدٌ، وَلَقَدْ أَتَتْ عَلَيَّ ثَلَاثَةٌ مِنْ بَيْنِ يَوْمٍ وَلَيْلَةٍ، وَمَا لِي وَبِلَالٍ طَعَامٌ يَأْكُلُهُ ذُو كَبِدٍ، إِلَّا مَا يُوَارِي إِبِطُ بِلَالٍ." (رواه أحمد في مسنده وغيره.)

131 - Narrated from Anas ibn Malik: The Messenger of Allah (ﷺ) said: "I have been harmed for the sake of Allah as no one else has been harmed, and I have been frightened for the sake of Allah as no one else has been frightened. There were three days and nights where neither I nor Bilal had anything to eat except what Bilal could conceal under his armpit."[53]

١٣٢ - عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللهِ صلى الله عليه وسلم: «سَلُونِي»، فَهَابُوهُ أَنْ يَسْأَلُوهُ، فَجَاءَ رَجُلٌ، فَجَلَسَ عِنْدَ رُكْبَتَيْهِ قَالَ: يَا رَسُولَ اللهِ مَا الْإِحْسَانُ؟ قَالَ: «أَنْ تَخْشَى اللَّهَ كَأَنَّكَ تَرَاهُ، فَإِنَّكَ إِنْ لَا تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ»، قَالَ: صَدَقْتَ. (رواه مسلم في صحيحه)

132 - Narrated from Abu Huraira: The Messenger of Allah (ﷺ) said: "Ask me [anything]." But the people were too afraid to ask him. Then a man came and sat by his knees and said: "O Messenger of Allah, what is excellence (Ihsan)?" He replied: "It is to fear Allah as though you see Him, for if you do not see Him, He surely sees you." The man said: "You have spoken the truth."[54]

[53] Narrated by Ahmad in his Musnad and others.
[54] Narrated by Muslim in his Sahih.

١٣٣ - وعن قتادة وَيُخَوِّفُونَكَ بِالَّذِينَ مِن دُونِهِ) [سورة الزمر: ٣٦] الآلهة، قال: "بعث رسول الله خالد بن الوليد إلى شعب بسُقام ليكسر العزى، فقال سادنها، وهو قيمها : يا خالد أنا أحذركها، إن لها شدّة لا يقوم إليها شيء، فمشى إليها خالد بالفأس فهشم أنفها". (رواه الطبري في تفسيره)

133 - Narrated from Qatadah regarding the verse: "And they threaten you with those [they worship] other than Him" (Surah Az-Zumar: 36): He said: "The Messenger of Allah (ﷺ) sent Khalid ibn Al-Walid to the valley of Nakhlah to destroy Al-Uzza (a major idol). The keeper of Al-Uzza, its caretaker, said to Khalid: 'O Khalid, I warn you of her power! No one can approach her!' Khalid went to it with an axe and smashed its nose."[55]

[55] Narrated by At-Tabari in his Tafsir.

21- Chapter On Hope (Ar-Raja')

١٣٤ - وقول الله تعالى: ﴿إِنَّ الَّذِينَ ءَامَنُواْ وَالَّذِينَ هَاجَرُوا وَجَهَدُوا فِي سَبِيلِ اللَّهِ أُولَئِكَ يَرْجُونَ رَحْمَتَ اللَّهِ وَاللَّهُ غَفُورٌ رَّحِيمٌ﴾ (سورة الفرقة: ١٢)

134 - Allah says: "Indeed, those who have believed and those who have emigrated and fought in the cause of Allah—it is they who hope for the mercy of Allah. And Allah is Forgiving and Merciful." (Surah Al-Baqarah: 218)

١٣٥ - وقول الله تعالى: ﴿قُلْ إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ يُوحَى إِلَى أَنَّمَا إِلَهُكُمْ إِلَهٌ وَحِدٌ فَمَن كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَلِحَا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا﴾ (سورة الكهف :١١٠).

135 - Allah says: "Say, 'I am only a man like you, to whom has been revealed that your god is one God. So whoever would hope for the meeting with his Lord—let him do righteous work and not associate in the worship of his Lord anyone.'" (Surah Al-Kahf: 110)

١٣٦ - وقول الله تعالى: ﴿وَتَرْجُونَ مِنَ اللَّهِ مَا لَا يَرْجُونَ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا﴾ [سورة النساء : ١٠٤]

136 - Allah says: "While you hope from Allah that which they do not hope. And Allah is ever Knowing and Wise." (Surah An-Nisa: 104)

١٣٧ - قال حَيَّانُ أَبُو النَّضْرِ: دَخَلْتُ مَعَ وَاثِلَةَ بْنِ الْأَسْقَعِ عَلَىٰ أَبِي الْأَسْوَدِ الْجُرَشِيِّ فِي مَرَضِهِ الَّذِي مَاتَ فِيهِ، فَسَلَّمَ عَلَيْهِ، وَجَلَسَ. قَالَ: فَأَخَذَ أَبُو الْأَسْوَدِ يَمِينَ وَاثِلَةَ فَمَسَحَ بِهَا عَلَى عَيْنَيْهِ، وَوَجْهِهِ لِبَيْعَتِهِ بِهَا رَسُولَ اللهِ، فَقَالَ لَهُ وَاثِلَةُ: وَاحِدَةٌ أَسْأَلُكَ عَنْهَا؟ قَالَ: وَمَا هِيَ؟ قَالَ: كَيْفَ ظَنُّكَ بِرَبِّكَ؟ قَالَ: فَقَالَ أَبُو الْأَسْوَدِ: وَأَشَارَ بِرَأْسِهِ، أَيْ حَسَنٌ. قَالَ وَاثِلَةُ: أَبْشِرْ، إِنِّي سَمِعْتُ رَسُولَ اللهِ صلى الله عليه وسلم يَقُولُ: "قَالَ اللَّهُ: وَأَنَا عِنْدَ ظَنِّ عَبْدِي بِي، فَلْيَظُنَّ بِي مَا شَاءَ". (رواه أحمد في مسنده وغيره)

137 - Narrated from Hayyan Abu An-Nadr: "I entered with Wathilah ibn Al-Asqa’ upon Abu Al-Aswad Al-Jurashi during the illness in which he died. Wathilah greeted him, sat down, and Abu Al-Aswad took Wathilah's right hand, wiped it over his eyes and face (as a gesture of renewal of his pledge to the Prophet (ﷺ), and said: 'O Wathilah, I will ask you one thing: What is your opinion of your Lord?' Abu Al-Aswad said, gesturing with his head: 'My opinion of Him is good.' Wathilah said: 'Rejoice, for I heard the Messenger of Allah (ﷺ) say: "Allah, the Exalted, said: 'I am as My servant thinks of Me. So let him think of Me as he wishes.'"'"[56]

١٣٨ - قَالَ عَبْدُ الله بن مسعود: " وَالَّذِي لَا إِلَهَ غَيْرُهُ مَا أُعْطِيَ عَبْدٌ مُؤْمِنٌ شَيْئًا : قَطُّ بَعْدَ الْإِيمَانِ بِاللهِ أَفْضَلَ مِنْ أَنْ يُحْسِنَ ظَنَّهُ بِاللَّهِ وَاللَّهِ الَّذِي لَا إِلَهَ غَيْرُهُ لَا يُحْسِنُ عَبْدُ بِاللَّهِ ظَنَّهُ إِلَّا أَعْطَاهُ اللهُ إِيَّاهُ، وَذَلِكَ أَنَّ الْخَيْرَ بِيَدِهِ. (رواه البيهقي في الشعب)

[56] Narrated by Ahmad in his Musnad and others.

138 - Abdullah ibn Mas’ud said: "By the One besides whom there is no deity, no believer is given anything better after belief in Allah than having a good opinion of Allah. By Allah, the One besides whom there is no deity, no servant improves their opinion of Allah except that Allah grants them what they expect. For indeed, all good is in His Hands.""[57]

١٣٩ - وقال عبد الله: حدثنا أبي قال: سمعت محمد بن السماك يقول: كتبت إلى صديق لي: أن الرجاء حبل في قلبك، قيد في رجلك، فأخرج الرجاء من قلبك تحل القيد من رجلك. ["العلل" رواية عبد الله (٧٨٣)]

139 - Narrated from Abdullah: He said, "My father told us, saying: 'I heard Muhammad ibn As-Sammak say: I wrote to a friend of mine: "Hope is like a rope in your heart and a shackle on your foot. Remove hope from your heart, and you will free the shackle from your foot."'"[58]

[57] Narrated by Al-Bayhaqi in Shu’ab Al-Iman.
[58] Narrated in Al-‘Ilal as reported by Abdullah ibn Ahmad.

22- Chapter On Seeking Blessings (At-Tabarruk)

١٤٠ - وقول الله تعالى: ﴿وَجَوَزْنَا بِبَنِي إِسْرَاءِيلَ الْبَحْرَ فَأَتَوْا عَلَى قَوْمٍ يَعْكُفُونَ عَلَى أَصْنَامٍ لَهُمْ قَالُوا يَمُوسَى أَجْعَل لَّنَا إِلَهًا كَمَا لَهُمْ وَالِهَةٌ قَالَ إِنَّكُمْ قَوْمٌ تَجْهَلُونَ إِنَّ هَؤُلَاءِ مُتَبَّرٌ مَا هُمْ فِيهِ وَبَطِلٌ مَا كَانُوا يَعْمَلُونَ * قَالَ أَغَيْرَ اللَّهِ أَبْغِيكُمْ إِلَيْهَا وَهُوَ فَضَّلَكُمْ عَلَى الْعَلَمِينَ﴾ [سورة الأعراف:١٣٨-١٤٠].

140 - Allah says: "And We took the Children of Israel across the sea, and they came upon a people intent in devotion to their idols. They said, 'O Moses, make for us a god just as they have gods.' He said, 'Indeed, you are a people behaving ignorantly. Indeed, those worshipped are destroyed in that [for which] they are [engaged], and worthless is whatever they were doing.' He said, 'Is it other than Allah I should desire for you as a god while He has preferred you over the worlds?'" (Surah Al-A'raf: 138-140)

١٤١ - وقول الله تعالى: ﴿أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّى * وَمَنَاةَ الثَّالِثَةَ الْأُخْرَىٰ * أَلَكُمُ الذَّكَرُ وَلَهُ الْأُنثَىٰ * تِلْكَ إِذًا قِسْمَةٌ ضِيزَىٰ * إِنْ هِيَ إِلَّا أَسْمَاءٌ سَمَّيْتُمُوهَا أَنتُمْ وَآبَاؤُكُم مَّا أَنزَلَ اللَّهُ بِهَا مِن سُلْطَانٍ * إِن يَتَّبِعُونَ إِلَّا الظَّنَّ وَمَا تَهْوَى الْأَنفُسُ وَلَقَدْ جَاءَهُم مِّن رَّبِّهِمُ الْهُدَىٰ﴾ [سورة النجم: ١٩-٢٣].

141 - Allah says: "So have you considered Al-Lat and Al-'Uzza, and Manat, the third—the other one? Is the male for you and for Him the female? That, then, is an unjust division. They are not but [mere] names you have named them—you and your forefathers—for which Allah has sent down no authority. They follow not except assumption and what their souls desire, and there has already come to them from their Lord guidance." (Surah An-Najm: 19-23)

١٤٢ - وعَنْ سِنَانِ بْنِ أَبِي سِنَانٍ الدُّؤَلِي ثُمَّ الْجُنْدَعِي، عَنْ أَبِي وَاقِدٍ اللَّيْثِيِّ: أَنَّهُمْ خَرَجُوا عَنْ مَكَّةَ مَعَ رَسُولِ اللهِ صلى الله عليه وسلم إِلَى حُنَيْنٍ، قَالَ: وَكَانَ لِلْكُفَّارِ سِدْرَةٌ يَعْكُفُونَ عِنْدَهَا، وَيُعَلِّقُونَ بِهَا أَسْلِحَتَهُمْ، يُقَالُ لَهَا ذَاتُ أَنْوَاطٍ. قَالَ: فَمَرَرْنَا بِسِدْرَةٍ خَضْرَاءَ عَظِيمَةٍ، فَقُلْنَا: يَا رَسُولَ اللهِ، اجْعَلْ لَنَا ذَاتَ أَنْوَاطٍ. فَقَالَ رَسُولُ اللهِ صلى الله عليه وسلم: «قُلْتُمْ، وَالَّذِي نَفْسِي بِيَدِهِ، كَمَا قَالَ قَوْمُ مُوسَىٰ: ﴿اجْعَل لَّنَا إِلَهًا كَمَا لَهُمْ آلِهَةٌ * قَالَ إِنَّكُمْ قَوْمٌ تَجْهَلُونَ﴾ [سورة الأعراف: ١٣٨]. إِنَّهَا السُّنَنُ، لَتَرْكَبُنَّ سُنَنَ مَنْ كَانَ قَبْلَكُمْ». رواه أحمد في مسنده وغيره.

142 - Narrated from Sinan ibn Abi Sinan Ad-Dawali, from Abu Waqid Al-Laythi: "We went out from Makkah with the Messenger of Allah (ﷺ) to Hunayn. The disbelievers had a lote tree to which they would devote themselves and hang their weapons on, called Dhat Anwat. We passed by a great, green lote tree and said, 'O Messenger of Allah, make for us a Dhat Anwat just like they have a Dhat Anwat.' The Messenger of Allah (ﷺ) said: 'By the One in whose hand is my soul, you have said just as the people of Moses said: "Make for us a god just as they have gods." (Surah Al-A'raf: 138). Indeed, you are a people behaving ignorantly.' Then he added: 'It is the way of those before you; you will surely follow the ways of those who came before you, step by step.'"[59]

١٤٣ - وعَنْ عَابِسِ بْنِ رَبِيعَةَ، عَنْ عُمَرَ: أَنَّهُ جَاءَ إِلَى الحَجَرِ الأَسْوَدِ فَقَبَّلَهُ، فَقَالَ: «إِنِّي أَعْلَمُ أَنَّكَ حَجَرٌ، لَا تَضُرُّ وَلَا تَنْفَعُ، وَلَوْلَا أَنِّي رَأَيْتُ النَّبِيَّ صلى الله عليه وسلم يُقَبِّلُكَ مَا قَبَّلْتُكَ». رواه أحمد والبخاري ومسلم.

[59] Narrated by Ahmad in his Musnad and others.

143 - Narrated from Abis ibn Rabiah, from Umar (may Allah be pleased with him): "Umar came to the Black Stone and kissed it, and said: 'I know that you are only a stone; you can neither harm nor benefit. If I had not seen the Prophet (ﷺ) kissing you, I would not have kissed you.'"[60]

[60] Narrated by Ahmad, Al-Bukhari, and Muslim.

23- Chapter On Magic, Divination, and Related Practices

١٤٤ - وقول الله تعالى: ﴿وَاتَّبَعُواْ مَا تَتْلُوا الشَّيَاطِينُ عَلَى مُلْكِ سُلَيْمَنَ وَمَا كَفَرَ سُلَيْمَنُ وَلَكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ وَمَا أُنزِلَ عَلَى الْمَلَكَيْنِ بِبَابِلَ هَارُوتَ وَمَارُوتَ وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ، وَمَا هُم بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا يَنفَعُهُمْ وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلَاقٍ وَلَبِئْسَ مَا شَرَوْا بِهِ أَنفُسَهُمْ لَوْ كَانُوا يَعْلَمُونَ * وَلَوْ أَنَّهُمْ آمَنُوا وَاتَّقَوْا لَمَثُوبَةٌ مِّنْ عِندِ اللَّهِ خَيْرٌ لَوْ كَانُوا يَعْلَمُونَ﴾ [سورة البقرة: ١٠٢-١٠٣].

144 - Allah says: "And they followed [instead] what the devils had recited during the reign of Solomon. It was not Solomon who disbelieved, but the devils disbelieved, teaching people magic and that which was revealed to the two angels at Babylon, Harut and Marut. But they [i.e., the two angels] do not teach anyone unless they say, 'We are a trial, so do not disbelieve [by practicing magic].' And [yet] they learn from them that by which they cause separation between a man and his wife. But they do not harm anyone through it except by permission of Allah. And they learn what harms them and does not benefit them. But they certainly knew that whoever purchased it would not have in the Hereafter any share. And wretched is that for which they sold themselves, if they only knew. And if they had believed and feared Allah, then the reward from Allah would have been [far] better, if they only knew." (Surah Al-Baqarah: 102-103)

١٤٥ - وقول الله تعالى: ﴿وَأَلْقِ مَا فِي يَمِينِكَ تَلْقَفْ مَا صَنَعُوا إِنَّمَا صَنَعُوا كَيْدُ سَاحِرٍ وَلَا يُفْلِحُ السَّاحِرُ حَيْثُ أَتَى﴾ (سورة طه : ٦٩)

145 - Allah says: "And throw what is in your right hand; it will swallow up what they have crafted. What they have crafted is but the trick of a magician, and the magician will not succeed wherever he is." (Surah Ta-Ha: 69)

١٤٦ - وقول الله تعالى: ﴿قُل لَّا يَعْلَمُ مَن فِي السَّمَوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ﴾ [سورة النمل: ٦٥]

146 - Allah says: "Say, 'None in the heavens and earth knows the unseen except Allah, and they do not perceive when they will be resurrected.'" (Surah An-Naml: 65)

١٤٧ - وعَنْ عَائِشَةَ قَالَتْ: سَحَرَ رَسُولَ اللهِ صلى الله عليه وسلم يَهُودِيٌّ مِنْ يَهُودِ بَنِي زُرَيْقٍ - يُقَالُ لَهُ: لَبِيدُ بْنُ الْأَعْصَمِ - حَتَّى كَانَ رَسُولُ اللهِ صلى الله عليه وسلم يُخَيَّلُ إِلَيْهِ أَنَّهُ يَفْعَلُ الشَّيْءَ وَمَا يَفْعَلُهُ. قَالَتْ: حَتَّىٰ إِذَا كَانَ ذَاتَ يَوْمٍ أَوْ ذَاتَ لَيْلَةٍ دَعَا رَسُولُ اللهِ صلى الله عليه وسلم، ثُمَّ دَعَا، ثُمَّ قَالَ: "يَا عَائِشَةُ، شَعَرْتُ أَنَّ اللهَ قَدْ أَفْتَانِي فِيمَا اسْتَفْتَيْتُهُ فِيهِ، جَاءَنِي رَجُلَانِ، فَجَلَسَ أَحَدُهُمَا عِنْدَ رَأْسِي، وَالْآخَرُ عِنْدَ رِجْلَيَّ، فَقَالَ الَّذِي عِنْدَ رَأْسِي لِلَّذِي عِنْدَ رِجْلَيَّ، أَوِ الَّذِي عِنْدَ رِجْلَيَّ لِلَّذِي عِنْدَ رَأْسِي: مَا وَجَعُ الرَّجُلِ؟ قَالَ: مَطْبُوبٌ. قَالَ: مَنْ طَبَّهُ؟ قَالَ: لَبِيدُ بْنُ الْأَعْصَمِ. قَالَ: فِي أَيِّ شَيْءٍ؟ قَالَ: فِي مُشْطٍ وَمُشَاطَةٍ، وَجُفِّ طَلْعَةِ ذَكَرٍ. قَالَ: وَأَيْنَ هُوَ؟ قَالَ: فِي بِئْرِ ذَرْوَانَ ".قَالَتْ: فَأَتَاهَا رَسُولُ اللهِ صلى الله عليه وسلم فِي نَاسٍ مِنْ أَصْحَابِهِ، ثُمَّ جَاءَ فَقَالَ: "يَا عَائِشَةُ، لَكَأَنَّ مَاءَهَا نُقَاعَةُ الْحِنَّاءِ، وَلَكَأَنَّ نَخْلَهَا رُءُوسُ الشَّيَاطِينِ." قُلْتُ: يَا رَسُولَ اللهِ، فَهَلَّا أَحْرَقْتَهُ؟ قَالَ: "لَا، أَمَّا أَنَا فَقَدْ عَافَانِي اللهُ، وَكَرِهْتُ أَنْ أُثِيرَ عَلَى النَّاسِ مِنْهُ شَرًّا." قَالَتْ: فَأَمَرَ بِهَا فَدُفِنَتْ. (رواه أحمد والبخاري ومسلم.)

147 - Aisha narrated: "A spell was cast on the Messenger of Allah (ﷺ) by a Jewish man from the tribe of Banu Zuraiq, whose name was Labid ibn Al-A'sam. The Prophet (ﷺ) began imagining that he had done things that he had not done. One day or one night, the Messenger of Allah (ﷺ) made supplication and

then said: 'O Aisha, do you know that Allah has instructed me concerning what I sought from Him? Two men came to me in my dream. One of them sat by my head, and the other by my feet. The one near my head asked the other, "What is wrong with this man?" The other replied, "He has been bewitched." The first asked, "Who bewitched him?" The other replied, "Labid ibn Al-A'sam." The first asked, "With what?" The other replied, "With a comb, its hair, and the husk of a male date palm." The first asked, "Where is it?" The other replied, "In the well of Dharwan."' The Messenger of Allah (ﷺ) went to the well with some of his companions. Upon returning, he said: 'O Aisha, its water was like it had been steeped in henna, and its palm trees looked like the heads of devils.' I said, 'O Messenger of Allah, why didn't you remove it?' He replied: 'Allah has cured me, and I disliked to stir up harm among the people.' He then ordered that the well be filled in and covered." [61]

١٤٨ - وعن عَائِشَةَ قَالَتْ: سَأَلَ أُنَاسٌ رَسُولَ اللَّهِ صلى الله عليه وسلم عَنِ الكُهَّانِ، فَقَالَ لَهُمْ رَسُولُ اللهِ: «لَيْسُوا بِشَيْءٍ.» قَالُوا: يَا رَسُولَ اللَّهِ، فَإِنَّهُمْ يُحَدِّثُونَ أَحْيَانًا بِالشَّيْءِ يَكُونُ حَقًّا؟ فَقَالَ رَسُولُ اللهِ: «تِلْكَ الكَلِمَةُ مِنَ الحَقِّ، يَخْطَفُهَا الجِنِّيُّ، فَيَقُرُّهَا فِي أُذُنِ وَلِيِّهِ قَرَّ الدَّجَاجَةِ، فَيَخْلِطُونَ فِيهَا أَكْثَرَ مِنْ مِائَةِ كَذْبَةٍ (رواه البخاري ومسلم.)

148 - Aisha narrated: "Some people asked the Messenger of Allah (ﷺ) about soothsayers. He said: 'They are nothing.' They said: 'O Messenger of Allah, sometimes they tell us things that come true.' The Messenger of Allah (ﷺ) said: 'That is a word of truth that a jinn snatches and whispers into the ear of his companion, but they mix it with more than a hundred lies.' "[62]

١٤٩ - وعَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ: "مَفَاتِيحُ الْغَيْبِ فِي خَمْسٍ، لَا يَعْلَمُهُنَّ إِلَّا اللهُ: لَا يَعْلَمُ مَا فِي غَدٍ إِلَّا اللهُ، وَلَا يَعْلَمُ نُزُولَ الْغَيْثِ إِلَّا اللهُ، وَلَا يَعْلَمُ مَا فِي الْأَرْحَامِ إِلَّا اللهُ، وَلَا يَعْلَمُ السَّاعَةَ إِلَّا اللهُ، وَمَا تَدْرِي نَفْسٌ مَاذَا تَكْسِبُ غَدًا، وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ ". (رواه أحمد والبخاري.)

149 - Narrated from Ibn Umar: The Prophet (ﷺ) said: "The keys of the unseen are five; no one knows them except Allah: None knows what will happen tomorrow except Allah. None knows when rain will come except Allah. None knows what is in the wombs except Allah. None knows when the Hour will occur except Allah. None knows in which land they will die except Allah." (Surah Luqman: 34)[63]

١٥٠ - قَالَ بَجَالَةُ التَّمِيمِيُّ: كُنْتُ كَاتِبًا لِجُزْءِ بْنِ مُعَاوِيَةَ، "فَأَتَانَا كِتَابُ عُمَرَ بْنِ الْخَطَّابِ: أَنْ اقْتُلُوا كُلَّ سَاحِرٍ وَسَاحِرَةٍ"، قَالَ: فَقَتَلْنَا ثَلَاثَ سَوَاحِرَ . (رواه ابن أبي شيبة في المصنف.)

150 - Narrated from Bajalah At-Tamimi: "I was a scribe for Juz' ibn Mu'awiyah when we received the letter of Umar ibn Al-Khattab that said: 'Execute every male and female magician.' We executed three magicians."[64]

[61] Narrated by Ahmad, Al-Bukhari and Muslim.
[62] Narrated by Al-Bukhari and Muslim.
[63] Narrated by Ahmad and Al-Bukhari.
[64] Narrated by Ibn Abi Shaybah in Al-Musannaf.

١٥١ - وعَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ جَارِيَةً لِحَفْصَةَ سَحَرَتْهَا، وَاعْتَرَفَتْ بِذَلِكَ فَأَمَرَتْ بِهَا عَبْدَ الرَّحْمَنِ بْنَ زَيْدٍ فَقَتَلَهَا، فَأَنْكَرَ ذَلِكَ عَلَيْهَا عُثْمَانُ، فَقَالَ ابْنُ عُمَرَ: مَا تُنْكِرُ عَلَى أُمِّ الْمُؤْمِنِينَ مِنَ امْرَأَةٍ سَحَرَتْ وَاعْتَرَفَتْ فَسَكَتَ عُثْمَانُ (رواه عبد الرزاق في مصنفه)

151 - Narrated from Nafi', from Ibn Umar: "A servant girl belonging to Hafsa (the wife of the Prophet ﷺ) practiced magic on her. She confessed to it, so Hafsa ordered Abdul Rahman ibn Zaid to execute her, and he did. Uthman objected to this action, but Ibn Umar said: 'Why do you object to what the Mother of the Believers did regarding a woman who practiced magic and confessed to it?' Uthman then remained silent."[65]

١٥٢ - وعَنْ عَبْدِ اللهِ بن مسعود الله قَالَ: " مَنْ أَتَى عَرَّافًا أَوْ سَاحِرًا، أَوْ كَاهِنًا فَصَدَّقَهُ بِمَا يَقُولُ: فَقَدْ كَفَرَ بِمَا أُنْزِلَ عَلَى قَلْبِ مُحَمَّدٍ. (رواه ابن الجعد في مسنده)

152 - Narrated from Abdullah ibn Mas'ud: "Whoever goes to a fortuneteller, magician, or soothsayer and believes what they say has disbelieved in what was revealed to Muhammad (ﷺ)."[66]

[65] Narrated by Abdul Razzaq in his Musannaf.
[66] Narrated by Ibn Al-Ja'd in his Musnad.

24- Chapter On Protective Supplications (Ar-Ruqyah)

١٥٣ - وقول الله تعالى: ﴿وَنُنَزِّلُ مِنَ الْقُرْءَانِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا﴾ [سورة الإسراء: ١٨]

153 - Allah says: "And We send down from the Qur'an that which is a healing and a mercy for the believers, but it does not increase the wrongdoers except in loss." (Surah Al-Isra: 82)

١٥٤ - وعَنْ خَيْثَمَةَ، قَالَ: قَالَ عَبْدُ اللهِ بن مسعود: عَلَيْكُمْ بِالشِّفَاءَيْنِ؛ الْقُرْآنِ وَالْعَسَل.

154 - Narrated from Khaythamah: Abdullah ibn Mas’ud said: "You should rely on the two cures: the Qur'an and honey."

١٥٥ - قَالَ أَبُو عُبَيْدٍ: يُرِيدُ عَبْدُ اللَّهِ هَذِهِ الْآيَةَ وَنُنَزِّلُ مِنَ الْقُرْءَانِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ﴾ [سورة الإسراء: ٨٢]

وَالْآيَةَ الَّتِي فِي النَّحْلِ يَخْرُجُ مِنْ بُطُونِهَا شَرَابٌ مُخْتَلِفٌ أَلْوَانُهُ فِيهِ شِفَاءٌ لِلنَّاس [سورة النحل: ٦٩] رواه أبو عبيد في الفضائل.

155 - Abu Ubaid said: "Ibn Mas’ud referred to the verse: 'And We send down from the Qur'an that which is a healing and a mercy for the believers' (Surah Al-Isra: 82), and the verse: 'From within their bellies comes a drink of varying colors, in which there is healing for people.' (Surah An-Nahl: 69)."[67]

١٥٦ - وَعَنْ عَوْفِ بْنِ مَالِكٍ الْأَشْجَعِيِّ، قَالَ: كُنَّا نَرْقِي فِي الْجَاهِلِيَّةِ، فَقُلْنَا: يَا رَسُولَ اللَّهِ، كَيْفَ تَرَىٰ فِي ذَلِكَ؟ فَقَالَ: «اعْرِضُوا عَلَيَّ رُقَاكُمْ، لَا بَأْسَ بِالرُّقَىٰ مَا لَمْ يَكُنْ فِيهِ شِرْكٌ .

156 - Narrated from Awf ibn Malik Al-Ashja’i: "We used to perform ruqyah during the pre-Islamic era, so we asked the Messenger of Allah (ﷺ): 'What is your opinion on this?' He replied: 'Show me your ruqyahs. There is no harm in ruqyah as long as it does not involve shirk (associating partners with Allah).'"

١٥٧ - وعَنْ عَائِشَةَ، قَالَتْ: كَانَ رَسُولُ اللهِ صلى الله عليه وسلم إِذَا مَرِضَ أَحَدٌ مِنْ أَهْلِهِ نَفَثَ عَلَيْهِ - بِالْمُعَوِّذَاتِ، فَلَمَّا مَرِضَ مَرَضَهُ الَّذِي مَاتَ فِيهِ، جَعَلْتُ أَنْفُثُ عَلَيْهِ وَأَمْسَحُهُ بِيَدِ نَفْسِهِ، لِأَنَّهَا كَانَتْ أَعْظَمَ بَرَكَةً مِنْ يَدِي

157 - Aisha (may Allah be pleased with her) narrated: "Whenever a member of the Prophet's (ﷺ) family fell ill, he would blow over them with the recitation of the Mu'awwidhat (Surah Al-Falaq and Surah An-Nas). When he fell ill during the sickness that led to his death, I began to recite and blow over him, wiping him with his own hand because it was more blessed than mine."

١٥٨ - عَنْ جَابِرٍ، قَالَ: نَهَىٰ رَسُولُ اللَّهِ صلى الله عليه وسلم عَنِ الرُّقَىٰ، فَجَاءَ آلُ عَمْرِو بْنِ حَزْمٍ إِلَى رَسُولِ اللهِ صلى الله عليه وسلم، فَقَالُوا: يَا رَسُولَ اللهِ، إِنَّهُ كَانَتْ عِنْدَنَا رُقْيَةٌ نَرْقِي بِهَا مِنَ الْعَقْرَبِ، وَإِنَّكَ نَهَيْتَ عَنِ الرُّقَىٰ. قَالَ: فَعَرَضُوهَا عَلَيْهِ، فَقَالَ: «مَا أَرَىٰ بَأْسًا، مَنِ اسْتَطَاعَ مِنْكُمْ أَنْ يَنْفَعَ أَخَاهُ، فَلْيَنْفَعْهُ (رَوَاهُ مُسْلِمٌ فِي صَحِيحِهِ).

[67] Narrated by Abu Ubaid in Al-Fada’il.

158 - Narrated from Jabir: "The Messenger of Allah (ﷺ) forbade ruqyah (incantations). Later, the family of Amr ibn Hazm came to him and said, 'O Messenger of Allah, we used to recite a ruqyah for scorpion stings, but you have forbidden ruqyah.' The Prophet (ﷺ) said: 'Show me your ruqyah.' After reviewing it, he said: 'I see no harm in it. Whoever among you can benefit his brother, let him do so.'"[68]

١٥٩ - عَنْ زَيْنَبَ امْرَأَةِ عَبْدِ اللهِ، قَالَتْ: كَانَ عَبْدُ اللهِ إِذَا جَاءَ مِنْ حَاجَةٍ فَانْتَهَى إِلَى الْبَابِ، تَنَحْنَحَ وَبَزَقَ، كَرَاهِيَةَ أَنْ يَهْجُمَ مِنَّا عَلَى شَيْءٍ يَكْرَهُهُ، قَالَتْ: وَإِنَّهُ جَاءَ ذَاتَ يَوْمٍ، فَتَنَحْنَحَ، قَالَتْ: وَعِنْدِي عَجُوزٌ تَرْقِينِي مِنَ الْحُمْرَةِ، فَأَدْخَلْتُهَا تَحْتَ السَّرِيرِ، فَدَخَلَ، فَجَلَسَ إِلَى جَنْبِي، فَرَأَى فِي عُنُقِي خَيْطًا، قَالَ: مَا هَذَا الْخَيْطُ؟ قَالَتْ: قُلْتُ خَيْطٌ أُرْقِيَ لِي فِيهِ، قَالَتْ: فَأَخَذَهُ فَقَطَعَهُ، ثُمَّ قَالَ: إِنَّ آلَ عَبْدِ اللَّهِ لَأَغْنِيَاءُ عَنِ الشِّرْكِ، سَمِعْتُ رَسُولَ اللهِ صلى الله عليه وسلم يَقُولُ: " إِنَّ الرُّقَى، وَالسَّمَائِمَ، وَالتِّوَلَةَ شِرْكٌ " قَالَتْ: فَقُلْتُ لَهُ: لِمَ تَقُولُ هَذَا وَقَدْ كَانَتْ عَيْنِي تَقْذِفُ، فَكُنْتُ أَخْتَلِفُ إِلَىٰ فُلَانٍ الْيَهُودِيِّ يَرْقِيهَا، وَكَانَ إِذَا رَقَاهَا سَكَنَتْ؟ قَالَ: إِنَّمَا ذَلِكَ عَمَلُ الشَّيْطَانِ كَانَ يَنْخُسُهَا بِيَدِهِ، فَإِذَا رَقَيْتَهَا كَفَّ عَنْهَا، إِنَّمَا كَانَ يَكْفِيكِ أَنْ تَقُولِي كَمَا قَالَ رَسُولُ اللهِ صلى الله عليه وسلم: " أَذْهِبِ الْبَاسَ رَبَّ النَّاسِ اشْفِ أَنْتَ الشَّافِي، لَا شِفَاءَ إِلَّا شِفَاؤُكَ، شِفَاءً لَا يُغَادِرُ سَقَمًا. (رواه أحمد في مسنده).

159 - Narrated from Zainab, the wife of Abdullah ibn Mas'ud: "Abdullah (her husband) would cough or make a sound when approaching the house, disliking to enter unexpectedly. One day, he came home while I was being treated with ruqyah by an old woman for redness in my skin. I hid the woman under the bed. When Abdullah entered, he sat beside me and noticed a string around my neck. He asked, 'What is this string?' I replied, 'It is a string for ruqyah.' He took it, cut it, and said: 'The family of Abdullah has no need for shirk. I heard the Messenger of Allah (ﷺ) say: "Incantations (ruqyah), amulets (tamā'im), and love spells (tawalah) are shirk."' I said, 'But my eye had an issue, and whenever a Jewish man performed ruqyah on it, it would improve.' He replied: 'That was the work of Satan. He would poke it with his hand, and when the ruqyah was performed, he would stop. What you needed was to say what the Messenger of Allah (ﷺ) taught: "Remove the harm, Lord of the people. Heal, for You are the Healer. There is no healing but Yours, a healing that leaves no trace of sickness."'"[69]

١٦٠ - وعن عَمْرَةُ، أَنَّ أَبَا بَكْرٍ دَخَلَ عَلَى عَائِشَةَ تَشْتَكِي، وَيَهُودِيَّةٌ تَرْقِيهَا، فَقَالَ: (ارْقِيهَا بِكِتَابِ اللهِ) رواه مالك في الموطأ

160 - Narrated from Amrah: "Abu Bakr once entered upon Aisha when she was unwell and saw a Jewish woman performing ruqyah for her. He said: 'Use the Book of Allah for ruqyah.'"[70]

١٦١ - وعَنْ إِبْرَاهِيمَ، قَالَ: كَانَ لِآلِ الْأَسْوَدِ رُقْيَةٌ يَرْقُونَ بِهَا فِي الْجَاهِلِيَّةِ مِنَ الْحُمَةِ، قَالَ: فَعَرَضَهَا الْأَسْوَدُ عَلَى عَائِشَةَ، قَالَ: «فَأَمَرَتْهُمْ أَنْ يَرْقُوا بِهَا»، قَالَ: وَقَالَتْ عَائِشَةُ: لَا رُقْيَةَ إِلَّا مِنْ عَيْنٍ، أَوْ حُمَةٍ». رواه ابن أبي شيبة في المصنف

161 - Narrated from Ibrahim: "The family of Al-Aswad had a ruqyah for treating scorpion stings from the pre-Islamic era. Al-Aswad presented this ruqyah to Aisha, and she instructed them to perform it. Aisha also said: 'There is no ruqyah except for the evil eye or a sting.'"[71]

[68] Narrated by Muslim in his Sahih.
[69] Narrated by Ahmad in his Musnad.
[70] Narrated by Malik in Al-Muwatta.
[71] Narrated by Ibn Abi Shaybah in Al-Musannaf.

25- Chapter On Amulets (At-Tama’im)

١٦٢ - وقول الله تعالى: ﴿وَإِن يَمْسَسْكَ اللهُ بِضُرٍ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِن يَمْسَسْكَ بِخَيْرٍ فَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ﴾ [سورة الأنعام : 17].

162 - Allah says: "And if Allah should touch you with adversity, there is no remover of it except Him; and if He touches you with good, then He is over all things competent." (Surah Al-An’am: 17)

١٦٣ - وقول الله تعالى: ﴿وَإِن يَمْسَسْكَ اللهُ بِضُرٍ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِن يُرِدْكَ بِخَيْرٍ فَلَا رَادَّ لِفَضْلِهِ يُصِيبُ بِهِ مَن يَشَاءُ مِنْ عِبَادِهِ وَهُوَ الْغَفُورُ الرَّحِيمُ﴾ [سورة يونس : ١٠٧]

163 - Allah says: "And if Allah should touch you with adversity, there is no remover of it except Him; and if He intends good for you, there is no repeller of His bounty. He causes it to reach whom He wills of His servants. And He is the Forgiving, the Merciful." (Surah Yunus: 107)

١٦٤ - وعَنْ عَبَّادِ بْنِ تَمِيمٍ، أَنَّ أَبَا بَشِيرٍ الْأَنْصَارِيَّ أَخْبَرَهُ أَنَّهُ كَانَ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فِي بَعْضِ أَسْفَارِهِ، فَأَرْسَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم رَسُولًا، قَالَ عَبْدُ اللَّهِ بْنُ أَبِي بَكْرٍ: حَسِبْتُ أَنَّهُ قَالَ: وَالنَّاسُ فِي مَقِيلِهِمْ، «لَا تَبْقَيَنَّ فِي رَقَبَةِ بَعِيرٍ قِلَادَةٌ مِنْ وَتَرٍ، أَوْ قِلَادَةٌ، إِلَّا قُطِعَتْ. (متفق عليه)

164 - Narrated from Abbas ibn Tamim that Abu Bashir Al-Ansari informed him: "He was with the Messenger of Allah (ﷺ) on one of his journeys. The Messenger of Allah (ﷺ) sent a messenger, and Abdullah ibn Abi Bakr said: 'I think he said this while the people were resting in their quarters: "No camel's neck should have a necklace made of string or anything else except that it be cut."'" (Agreed upon).

١٦٥ - قَالَ يَحْيَى: سَمِعْتُ مَالِكًا يَقُولُ: أَرَى ذَلِكَ مِنَ الْعَيْنِ. (رواه مالك في الموطأ).

165 - Yahya said: "I heard Malik say: 'I think this was done to avoid harm from the evil eye.'"[72]

١٦٦ - وعن عُقْبَةَ بْنَ عَامِرٍ، يَقُولُ: سَمِعْتُ رَسُولَ اللهِ صلى الله عليه وسلم يَقُولُ: " مَنْ تَعَلَّقَ- تَمِيمَةً، فَلَا أَتَمَّ اللَّهُ لَهُ، وَمَنْ تَعَلَّقَ وَدَعَةً، فَلَا وَدَعَ اللَّهُ لَهُ. (رواه أحمد في مسنده).

166 - Narrated from Uqbah ibn Amir: "I heard the Messenger of Allah (ﷺ) say: 'Whoever hangs an amulet (tamimah), may Allah not complete it for him. And whoever hangs a seashell (wad’ah), may Allah not grant him ease.'"[73]

١٦٧ - وعَنْ وَاقِعِ بْنِ سَحْبَانَ، قَالَ: قَالَ عَبْدُ اللَّهِ: مَنْ تَعَلَّقَ شَيْئًا وُكِلَ إِلَيْهِ

[72] Narrated by Malik in Al-Muwatta.
[73] Narrated by Ahmad in his Musnad.

167 - Narrated from Waqi’ ibn Sahban: "Abdullah (ibn Mas’ud) said: 'Whoever depends on something (besides Allah), he will be left to it.'"

١٦٨ - عَنْ أَبِي عُبَيْدَةَ، قَالَ: دَخَلَ عَبْدُ اللَّهِ عَلَى امْرَأَتِهِ وَهِيَ مَرِيضَةٌ، فَإِذَا فِي عُنُقِهَا خَيْطٌ مُعَلَّقٌ، فَقَالَ: «مَا هَذَا؟ فَقَالَتْ: شَيْءٌ رُقِيَ لِي فِيهِ مِنَ الْحُمَّى، فَقَطَعَهُ فَقَالَ: «إِنَّ آلَ إِبْرَاهِيمَ أَغْنِيَاءُ عَنِ الشِّرْكِ».

168 - Narrated from Abu Ubaidah: "Abdullah ibn Mas’ud entered upon his wife while she was ill and found a string tied around her neck. He asked: 'What is this?' She replied: 'It is something with which I was treated for fever.' He cut it off and said: 'The family of Ibrahim has no need for shirk.'"

١٦٩ - وعَنِ الْحَسَنِ، عَنْ عِمْرَانَ بْنِ الْحُصَيْنِ، أَنَّهُ رَأَىٰ فِي يَدِ رَجُلٍ حَلْقَةً مِنْ صُفْرٍ فَقَالَ: «مَا هَذِهِ؟ قَالَ: مِنَ الْوَاهِنَةِ، قَالَ: لَمْ يَزِدْكَ إِلَّا وَهْنًا، لَوْ مِتَّ وَأَنْتَ تَرَاهَا نَافِعَتَكَ لَمِتَّ عَلَى غَيْرِ الْفِطْرَةِ.

169 - Narrated from Al-Hasan, from Imran ibn Husayn: "He saw a man wearing a bracelet made of copper. He asked: 'What is this?' The man replied: 'It is for weakness (to protect from harm).' Imran said: 'It only increases your weakness. If you were to die while wearing it and believing it could benefit you, you would die upon something other than the natural faith (fitrah).'"

١٧٠ - وعَنْ أَبِي ظَبْيَانَ، عَنْ حُذَيْفَةَ، قَالَ: دَخَلَ عَلَىٰ رَجُلٍ يَعُودُهُ، فَوَجَدَ فِي عَضُدِهِ خَيْطًا، قَالَ: فَقَالَ: «مَا هَذَا؟» قَالَ: خَيْطٌ رُقِيَ لِي فِيهِ، فَقَطَعَهُ ثُمَّ قَالَ: «لَوْ مِتَّ مَا صَلَّيْتُ عَلَيْكَ».

170 - Narrated from Abu Dhibyan, from Hudhayfah: "He entered upon a man to visit him while he was ill and saw a string tied on his arm. He asked: 'What is this?' The man replied: 'It is a string used as ruqyah for me.' Hudhayfah cut it and said: 'If you had died with it, I would not have prayed over you.'"

١٧١ - وعَنْ عُقْبَةَ بْنِ عَامِرٍ، قَالَ: مَوْضِعُ التَّمِيمَةِ مِنَ الْإِنْسَانِ وَالطِّفْلِ شِرْكٌ

171 - Narrated from Uqbah ibn Amir: "Using an amulet (tamimah) on oneself or a child is shirk."

١٧٢ - عَنْ إِبْرَاهِيمَ، قَالَ: كَانُوا يَكْرَهُونَ السَّمَائِمَ كُلَّهَا، مِنَ الْقُرْآنِ وَغَيْرِ الْقُرْآنِ (رواها ابن أبي شيبة في المصنف)

172 - Narrated from Ibrahim: "They (the early Muslims) disliked all kinds of amulets, whether they contained verses of the Qur'an or anything else."[74]

١٧٣ - وعَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ، قَالَتْ: «لَيْسَ بِتَمِيمَةٍ مَا عُلِّقَ بَعْدَ أَنْ يَقَعَ الْبَلَاءُ» . (رواه ابن وهب في جامعه)

173 - Narrated from Al-Qasim ibn Muhammad, from Aisha, the wife of the Prophet (ﷺ): "An amulet is not considered shirk if it is placed after an affliction has occurred."[75]

[74] Narrated by Ibn Abi Shaybah in Al-Musannaf.
[75] Narrated by Ibn Wahb in Al-Jami’.

26- Chapter On Treating Magic (An-Nushrah)

١٧٤ - وعن عَائِشَةَ، قَالَتْ: كَانَ رَسُولُ اللهِ سُحِرَ، حَتَّىٰ كَانَ يَرَى أَنَّهُ يَأْتِي - النِّسَاءَ وَلَا يَأْتِيهِنَّ، قَالَ سُفْيَانُ: وَهَذَا أَشَدُّ مَا يَكُونُ مِنَ السِّحْرِ، إِذَا كَانَ كَذَا وَفِيهِ قَالَتْ: فَقُلْتُ: أَفَلَا؟ - أَيْ تَنَشَرْتَ - فَقَالَ: أَمَّا اللهُ فَقَدْ شَفَانِي، وَأَكْرَهُ أَنْ أُثِيرَ عَلَى أَحَدٍ مِنَ النَّاسِ شَرا
(رواه البخاري في صحيحه).

174 - Narrated from Aisha: "The Messenger of Allah (ﷺ) was affected by magic to the extent that he would think he had approached his wives (intimately) when he had not. Sufyan said: 'This is the most severe kind of magic when it reaches this level.' Aisha said: 'I asked: "Should we not treat it?" He replied: "Allah has cured me, and I dislike to incite harm or evil against anyone."'[76]

١٧٥ - وعن جابر بن عبد الله، قال: سُئِلَ رَسُولُ اللهِ - ﷺ - عن النُّشْرَةِ، فَقَالَ : "هُوَ مِنْ عَمَلِ الشَّيْطَانِ (رواه أحمد وأبو داود)

175 - Narrated from Jabir ibn Abdullah: "The Messenger of Allah (ﷺ) was asked about an-nushrah (treating magic). He replied: 'It is from the work of Satan.'"[77]

١٧٦ - وَقَالَ قَتَادَةُ: قُلْتُ لِسَعِيدِ بْنِ المُسَيَّبِ: رَجُلٌ بِهِ طِبّ، أَوْ: يُؤَخَذُ عَنِ امْرَأَتِهِ، أَيُحَلَّ عَنْهُ أَوْ يُنَشَّرُ؟ قَالَ: «لَا بَأْسَ بِهِ، إِنَّمَا يُرِيدُونَ بِهِ الإِصْلَاحَ، فَأَمَّا مَا يَنْفَعُ النَّاسَ فَلَمْ يُنْهَ عَنْهُ».

176 - Qatadah said: "I asked Sa'id ibn Al-Musayyib about a man afflicted by magic or prevented from approaching his wife. Should he seek treatment or be freed from it (nushrah)? He said: 'There is no harm in it. Their intention is to restore harmony. As for what benefits people, it is not prohibited.' "

١٧٧ - وعَنِ ابْنِ جُرَيْجٍ، قَالَ: سَأَلْتُ عَطَاءَ بْنَ أَبِي رَبَاحٍ، عَنِ النُّشْرَةِ، وَكَرِهَ ذَلِكَ إِلَّا صَبًّا، قَالَ: يَعْقِدُونَ بِهَا، قَالَ: وَلَا أَدْرِي مَا يَصْنَعُونَ، قَالَ: فَأَيُّمَا شَيْءٍ تَصْنَعُهُ فَلَا بَأْسَ به

177 - Narrated from Ibn Jurayj: "I asked Ata ibn Abi Rabah about an-nushrah, and he disliked it unless it was done using water (pure methods). He said: 'They use it to tie or untie spells, but I do not know exactly what they do. Whatever treatment you perform that does not involve prohibited actions, there is no harm in it.' "

١٧٨ - وعن يَحْيَى بْنُ أَيُّوبَ، أَنَّهُ سَمِعَ يَحْيَى بْنَ سَعِيدٍ، يَقُولُ: «لَيْسَ بِالنُّشْرَةِ الَّتِي يُجْمَعُ فِيهَا مِنَ السِّحْرِ أَوِ الطِّيبِ وَيَغْتَسِلُ بِهَا الْإِنْسَانُ بَأْسٌ.

178 - Narrated from Yahya ibn Ayub, who heard Yahya ibn Sa'id say: "There is no harm in an-nushrah if it involves gathering herbs or perfumes and bathing with them to relieve affliction, provided it does not involve elements of magic."

١٧٩ - وعَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، قَالَ: «كَانُوا يَكْرَهُونَ السَّمَائِمَ وَالرُّقَى وَالنُّشْرَ

[76] Narrated by Al-Bukhari in his Sahih.
[77] Narrated by Ahmad and Abu Dawood.

179 - Narrated from Mansur, from Ibrahim: "They (the early Muslims) disliked talismans (sama’im), incantations (ruqya), and tushra (a type of magic or superstition)."

١٨٠ - قال ابن شهاب الزهري في صفة غسل العائن: الغُسلُ الَّذِي أَدْرَكْنَا عُلَماءَنا يَصِفُونَه، أَن يُؤتَى الرَّجُلُ الَّذِى يَعِينُ صاحِبَه بالقَدَحِ فيه الماءُ، فيُمسَكُ له مَرفوعًا مِنَ الأرض، فيُدخِلُ الَّذِي يَعينُ صاحِبَه يَدَه اليُمنى فى الماءِ فَيَصُبُّ على وجهِه صَبَّةً واحِدَةً في القَدَحِ، ثُمَّ يُدخِلُ يَدَه اليُسْرَى فى الماءِ فَيَغْسِلُ يَدَهِ الْيُمْنَى إِلَى الْمِرْفَقِ بِيَدِهِ اليُسْرَى صَبَّةً واحِدَةً فى القَدَحِ، ثُمَّ يُدخِلُ يَدَه اليُمنَىٰ فَيَغْسِلُ يَدَه اليُسْرَى صَبَّةً وَاحِدَةً إِلَى الْمِرْفَقِ في القَدَحِ ، ثُمَّ يُدخِلُ يَدَيه جَميعًا فى الماءِ صَبَّةً وَاحِدَةً فِي القَدَحِ، ثُمَّ يُدخِلُ يَدَه فَيُمَضمِضُ ثُمَّ يَمُجُّه في القَدَحِ، ثُمَّ يُدخِلُ يَدَه اليُسْرَى فَيَغْتَرِفُ مِنَ الماءِ فَيَصبُّه على ظَهرِ كَفه اليُمْنَى صَبَّةً وَاحِدَةً فى القَدَحِ ، ثُمَّ يُدخِلُ يَدَه اليُسرَىٰ فَيَصُبُّ عليَّ مِرفَقِ يَدِهِ اليُمْنَى صَبَّةً واحِدَةً في القَدَحِ وهو ثانِي يَدِهِ إِلَىٰ عُنُقِهِ، ثُمَّ يَفْعَلُ مِثْلَ ذَلِكَ فِي مِرْفَقِ يَدِه اليُسرى، ثُمَّ يَفْعَلُ ذَلِكَ فى ظَهرِ قَدَمِهِ اليُمْنَى مِن عِندِ الأصابع، واليُسْرَى كَذَلِكَ، ثُمَّ يُدخِلُ يَدَه اليُسرَى فَيَصُبُّ عليّ رُكبته اليُمْنَى، ثُمَّ يَفْعَلُ بِالْيُسْرَى مِثْلَ ذَلِكَ، ثُمَّ يَعْمِسُ داخِلَة إزاره اليُمْنَى فى الماء، ثُمَّ يَقومُ الَّذِى فِي يَدِهِ القَدَحُ بِالقَدَحِ فَيَصُبُّه على رأس المعيونِ مِن ورائه، ثُمَّ يَكفأُ القَدَحَ علي وجهِ الأَرضِ مِن ورائِهِ.

180 - Ibn Shihab Az-Zuhri described the process of washing for the evil eye (ghusl al-‘ain): "The method of washing, as transmitted from the scholars we followed, is as follows: The person believed to have caused harm through the evil eye (al-‘ain) is brought a container of water, which is kept elevated above the ground. The individual dips their right hand into the water and pours once over their face using the container. Then they dip their left hand into the water, washing their right hand up to the elbow, pouring once into the container. Next, they dip their right hand into the water and wash their left hand up to the elbow, pouring once into the container. Both hands are then dipped together into the container, and water is poured once over them. The individual then rinses their mouth with water from the container and spits it back into the container. Using the left hand, water is taken from the container and poured over the back of the right hand once, and then similarly over the left hand. They wash the right elbow and arm by pouring water over it while bending the arm toward the neck. This is repeated with the left arm and elbow. Water is poured over the back of the right foot from the toes downward, followed by the left foot in the same manner. The left hand is then used to pour water over the right knee, followed by the left knee. Finally, the inner side of the garment (izar) on the right side is dipped into the container. After this, the water is poured over the head of the afflicted person from behind, and the container is overturned on the ground behind them."

27- Chapter On Possession (Al-Mass) and Epilepsy (As-Sara')

١٨١ - وقول الله تعالى: ﴿الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ﴾ [سورة البقرة: ٢٧٥].

181 – Allah said: "Those who consume usury will not stand except as one stands who is being beaten by Satan into insanity." (Surah Al-Baqarah: 2:275)

١٨٢ - وقول الله تعالى: ﴿وَاذْكُرْ عَبْدَنَا أَيُّوبَ إِذْ نَادَىٰ رَبَّهُ أَنِّي مَسَّنِيَ الشَّيْطَانُ بِنُصْبٍ وَعَذَابٍ * ارْكُضْ بِرِجْلِكَ هَٰذَا مُغْتَسَلٌ بَارِدٌ وَشَرَابٌ﴾ [سورة ص: ٤١-٤٢].

182 – Allah said: "And remember Our servant Ayyub (Job), when he called to his Lord, 'Indeed, Satan has touched me with hardship and torment.' [It was said to him:] 'Strike [the ground] with your foot; this is a cool spring for bathing and drinking.' " (Surah Sad: 38:41–42)[78]

١٨٣ - وعن عَطَاء بن أَبِي رَبَاحٍ، قَالَ: قَالَ لِي ابْنُ عَبَّاسٍ: أَلَا أُرِيكَ امْرَأَةً مِنْ أَهْلِ الْجَنَّةِ؟ قُلْتُ: بَلَى، قَالَ: هَذِهِ الْمَرْأَةُ السَّوْدَاءُ، أَتَتِ النَّبِيَّ صلى الله عليه وسلم، فَقَالَتْ: إِنِّي أُصْرَعُ، وَإِنِّي أَتَكَشَّفُ، فَادْعُ اللَّهَ لِي. قَالَ: إِنْ شِئْتِ صَبَرْتِ وَلَكِ الْجَنَّةُ، وَإِنْ شِئْتِ دَعَوْتُ اللَّهَ أَنْ يُعَافِيَكِ. فَقَالَتْ: أَصْبِرُ، وَلَكِنِّي أَتَكَشَّفُ، فَادْعُ اللَّهَ أَلَّا أَتَكَشَّفَ، فَدَعَا لَهَا. رواه البخاري ومسلم

183 - Narrated from Ata ibn Abi Rabah: "Ibn Abbas said to me: 'Shall I show you a woman of Paradise?' I said: 'Yes.' He said: 'This black woman came to the Prophet (ﷺ) and said: "I suffer from epilepsy, and I become uncovered. Please supplicate to Allah for me." He said: "If you wish, be patient and you will have Paradise, or if you wish, I will supplicate to Allah to cure you." She said: "I will be patient, but I become uncovered, so pray to Allah that I do not become uncovered." The Prophet (ﷺ) prayed for her.'" (Narrated by Al-Bukhari and Muslim.)

١٨٤ - وعن يُسَيْرِ بْنِ عَمْرٍو، قَالَ: ذُكِرَتِ الْغِيلَانُ عِنْدَ عُمَرَ، فَقَالَ: إِنَّهُ لَيْسَ مِنْ شَيْءٍ يَسْتَطِيعُ أَنْ يُغَيِّرَ خَلْقَ اللَّهِ، وَلَكِنْ لَهُمْ سَحَرَةٌ كَسَحَرَتِكُمْ، فَإِذَا رَأَيْتُمْ مِنْ ذَلِكَ شَيْئًا فَأَذِّنُوا.
(رواه ابن أبي شيبة في المصنف)

184 - Narrated from Yusair ibn Amr: "The ghouls (ghilan) were mentioned in the presence of Umar, and he said: 'There is nothing that can change the creation of Allah. They (ghouls) have sorcerers, just as you have sorcerers. If you see anything of that sort, make the call to prayer (adhan).'" (Narrated by Ibn Abi Shaybah in Al-Musannaf.)[79]

١٨٥ - روى ابن سعد في الطبقات: قال: أَخْبَرَنَا مُطَرِّفُ بْنُ عَبْدِ اللهِ الْيَسَارِيُّ، قَالَ: حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ، أَنَّ زَيْدَ بْنَ أَسْلَمَ كَانَ عَلَىٰ مَعْدِنِ بَنِي سُلَيْمٍ، وَكَانَ مَعْدِنًا لَا يَزَالُ يُصَابُ فِيهِ النَّاسُ مِنْ قِبَلِ الْجِنِّ، فَلَمَّا وَلِيَهُمْ زَيْدٌ شَكَوْا ذَلِكَ إِلَيْهِ، فَأَمَرَهُمْ بِالْأَذَانِ أَنْ يُؤَذِّنُوا وَيَرْفَعُوا أَصْوَاتَهُمْ، فَفَعَلُوا، فَارْتَفَعَ ذَلِكَ عَنْهُمْ فَهُمْ عَلَيْهِ إِلَى الْيَوْمِ.

[78] Narrated by Al-Bukhari and Muslim.
[79] Narrated by Ibn Abi Shaybah in Al-Musannaf.

185 - Narrated in At-Tabaqat by Ibn Sa’d: "Mutarrif ibn Abdullah Al-Yasari reported from Malik ibn Anas that Zayd ibn Aslam was in charge of the mine of Banu Sulaym. This mine was frequently afflicted by disturbances from the jinn. When Zayd assumed authority over them, they complained about this to him. He instructed them to make the call to prayer (adhan) and to raise their voices loudly. They did as he commanded, and the affliction was lifted from them and has remained so to this day."

28- Chapter On the Evil Eye

١٨٦ - وقول الله تعالى: ﴿وَلَوْلَا إِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ إِن تَرَنِ أَنَا أَقَلَّ مِنكَ مَالًا وَوَلَدًا﴾ [سورة الكهف: ٣٩] .

186 – Allah said: “And why, when you entered your garden, did you not say, "What Allah willed has occurred; there is no power except by Allah"? Although you see me less than you in wealth and children.”

١٨٧ - وقول الله تعالى: ﴿وَإِن يَكَادُ الَّذِينَ كَفَرُوا لَيُزْلِقُونَكَ بِأَبْصَارِهِمْ لَمَّا سَمِعُوا الذِّكْرَ وَيَقُولُونَ إِنَّهُ لَمَجْنُونٌ * وَمَا هُوَ إِلَّا ذِكْرٌ لِّلْعَالَمِينَ﴾ [سورة القلم: ٥١-٥٢] .

187 – Allah said: “And indeed, those who disbelieve would almost make you slip with their eyes when they hear the message, and they say, "Indeed, he is mad." But it is not except a reminder to the worlds.

١٨٨ - وقول الله تعالى: ﴿وَمِن شَرِّ حَاسِدٍ إِذَا حَسَدَ﴾ [سورة الفلق: ٥] .

188 – Allah said: “And from the evil of an envier when he envies.”

١٨٩ - روى مالك في الموطأ: عن محمد بن أبي أمامة بن سهل بن حنيف، أنه سمع أباه يقول: اغتسل أبي سهل بن حنيف بالخَرَّار، فنزع جُبَّةً كانت عليه، وعامر بن ربيعة ينظر، قال: وكان سهل رجلًا أبيضَ حسن الجلد، قال: فقال له عامر بن ربيعة: ما رأيت كاليوم ولا جلدَ عذراء، قال: فوعك سهل مكانه، واشتد وعكه، فأُتيَ رسول الله صلى الله عليه وسلم فأُخبر أن سهلًا وعك، وأنه غيرُ رائحٍ معك يا رسول الله، فأتاه رسول الله صلى الله عليه وسلم فأخبره سهل بالذي كان من شأن عامر، فقال رسول الله: "عَلَامَ يَقْتُلُ أَحَدُكُمْ أَخَاهُ، أَلَّا بَرَّكْتَ؟ إِنَّ الْعَيْنَ حَقٌّ، تَوَضَّأْ لَهُ". فتوضأ له عامر، فراح سهل مع رسول الله ليس به بأس .

189 - Malik reported in Al-Muwatta: Muhammad ibn Abi Umama ibn Sahl ibn Hunaif narrated from his father that Sahl ibn Hunaif was bathing at Al-Kharrar. He removed a garment he was wearing, and Amir ibn Rabi’a looked at him. Sahl was a man of fair and beautiful skin. Amir said, "I have not seen such skin today, not even on a virgin." Immediately, Sahl fell ill on the spot. The Prophet ﷺ was informed about Sahl's condition, and he said, "Why does one of you kill his brother? Why didn’t you say, 'May Allah bless you'? The evil eye is real. Let him perform ablution for him." Amir did so, and Sahl recovered fully.

١٩٠ - وفي رواية: فقال هل تتهمون له أحدًا؟ قالوا: نتهم عامر بن ربيعة، فقال فدعا رسول الله عامر بن ربيعة فتغيَّظ عليه وقال: "عَلَامَ يَقْتُلُ أَحَدُكُمْ أَخَاهُ، أَلَا بَرَّكْتَ؟ اغْتَسِلْ لَهُ." فَغَسَلَ عَامِرٌ وَجْهَهُ (وَيَدَيْهِ) وَمَرْفِقَيْهِ .

190 - In another narration: The Prophet ﷺ asked, "Do you suspect anyone?" They replied, "We suspect Amir ibn Rabi’a." The Prophet ﷺ summoned Amir and reprimanded him, saying, "Why does one of you kill his brother? Why didn’t you say, 'May Allah bless you'? Perform ablution for him." Amir washed his face, hands, and elbows.

١٩١ - وعن عبد الله بْنِ عَبَّاس عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ: «الْعَيْنُ حَقٌّ، وَلَوْ كَانَ شَيْءٍ سَابَقَ الْقَدَرَ سَبَقَتْهُ الْعَيْنُ، وَإِذَا اسْتُغْسِلْتُمْ فَاغْسِلُوا. (رواه مسلم في صحيح).

191 - (The evil eye is real, and if there was anything that could precede destiny, it would be the evil eye. If you are asked to perform ablution [for someone afflicted by the evil eye], then do so). (Narrated by Muslim in his Sahih.)

١٩٢ - عَنْ عَائِشَةَ، قَالَتْ: أَمَرَنِي رَسُولُ اللهِ صلى الله عليه وسلم أَوْ أَمَرَ أَنْ يُسْتَرْقَىٰ مِنَ الْعَيْنِ

192 - (The Messenger of Allah, peace be upon him, commanded me, or commanded that [a person] should seek ruqyah (spiritual remedy) for the evil eye.)

١٩٣ - عَنْ زَيْنَبَ ابْنَةِ أَبِي سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ: أَنَّ النَّبِيَّ صلى الله عليه وسلم رَأَى فِي بَيْتِهَا جَارِيَةٌ فِي وَجْهِهَا سَفْعَةٌ، فَقَالَ: «اسْتَرْقُوا لَهَا، فَإِنَّ بِهَا النَّظْرَةَ (رواها البخاري ومسلم.)

193 - Zaynab, the daughter of Abu Salama, reported from Umm Salama that the Prophet, peace be upon him, saw a girl in her house with a discoloration on her face. He said: "Seek ruqyah for her, for she has been afflicted by the evil eye.") (Narrated by Bukhari and Muslim.)

29- Chapter on Omens and Related Matters

١٩٤ - وقول الله تعالى: قَالُوا اطَّيَّرْنَا بِكَ وَبِمَن مَّعَكَ قَالَ طَائِرُكُمْ عِندَ اللَّهِ بَلْ أَنتُمْ قَوْمٌ تُفْتَنُونَ [سورة النمل: ٤٧].

194. Allah said: "They said, 'We consider you an evil omen, you and those with you.' He replied, 'Your omen is with Allah. Rather, you are a people being tested.'" [Surah An-Naml: 47].

١٩٥ - وقول الله تعالى: قَالُوا إِنَّا تَطَيَّرْنَا بِكُمْ لَئِن لَّمْ تَنتَهُوا لَنَرْجُمَنَّكُمْ وَلَيَمَسَّنَّكُم مِّنَّا عَذَابٌ أَلِيمٌ قَالُوا طَائِرُكُم مَّعَكُمْ أَئِن ذُكِّرْتُم بَلْ أَنتُمْ قَوْمٌ مُّسْرِفُونَ [سورة يس: ١٩].

195. Allah said: "They said, 'We consider you an evil omen. If you do not desist, we will surely stone you, and a painful punishment will touch you from us.' They replied, 'Your omen is with yourselves. Is it because you were reminded? Rather, you are a transgressing people.'" [Surah Yasin: 19].

١٩٦ - وعَنْ أَنَسٍ، أَنَّ نَبِيَّ اللَّهِ صلى الله عليه وسلم قَالَ: "لَا عَدْوَى، وَلَا طِيَرَةَ، وَيُعْجِبُنِي الْفَأْلُ: الْكَلِمَةُ الْحَسَنَةُ، الْكَلِمَةُ الطَّيِّبَةُ."

196. Anas reported that the Prophet ﷺ said: "There is no contagion, and no bad omens, but I am pleased with a good omen: a good word, a pleasant word." [Reported by Bukhari and Muslim].

١٩٧ - وعَنْ أَبِي هُرَيْرَةَ، حِينَ قَالَ رَسُولُ اللهِ صلى الله عليه وسلم: "لَا عَدْوَى وَلَا صَفَرَ وَلَا هَامَةَ." فَقَالَ أَعْرَابِيٌّ: "يَا رَسُولَ اللَّهِ فَمَا بَالُ الْإِبِلِ تَكُونُ فِي الرَّمْلِ كَأَنَّهَا الظِّبَاءُ، فَيَجِيءُ الْبَعِيرُ الْأَجْرَبُ فَيَدْخُلُ فِيهَا فَيُجْرِبُهَا كُلَّهَا؟" فَقَالَ: "فَمَنْ أَعْدَى الْأَوَّلَ؟"

197. Abu Huraira narrated that the Messenger of Allah ﷺ said: "There is no contagion, no bad omens, and no superstition in the owl." An Arab man asked, "O Messenger of Allah, what about the camels? They are in the sand like gazelles, but when a mangy camel enters among them, it infects all of them?" He replied, "Who infected the first one?" [Reported by Bukhari and Muslim].

١٩٨ - وعَنْ عَبْدِ اللهِ بْنِ عُمَرَ، أَنَّ رَسُولَ اللهِ صلى الله عليه وسلم قَالَ: "الشُّؤْمُ فِي الدَّارِ، وَالْمَرْأَةِ، وَالْفَرَسِ."

198. Abdullah ibn Umar narrated that the Prophet ﷺ said: "Ill fortune lies in three things: the house, the woman, and the horse." [Reported by Bukhari and Muslim].

١٩٩ - وروى مسلم في الصحيح: عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ، قَالَ: "سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: لَا عَدْوَى، وَلَا صَفَرَ، وَلَا غُولَ."

199. Jabir narrated that the Prophet ﷺ said: "There is no contagion, no bad omens, and no ghouls." [Reported by Muslim].

30. Chapter on Divination

٢٠٠ - وقول الله تعالى: إِنَّا زَيَّنَّا السَّمَاءَ الدُّنْيَا بِزِينَةٍ الْكَوَاكِبِ * وَحِفْظًا مِّن كُلِّ شَيْطَانٍ مَّارِدٍ * لَّا يَسَّمَّعُونَ إِلَى الْمَلَإِ الْأَعْلَىٰ وَيُقْذَفُونَ مِن كُلِّ جَانِبٍ * دُحُورًا وَلَهُمْ عَذَابٌ وَاصِبٌ * إِلَّا مَنْ خَطِفَ الْخَطْفَةَ فَأَتْبَعَهُ شِهَابٌ ثَاقِبٌ [سورة الصافات: ٦-١٠].

200. Allah said: "Indeed, We have adorned the nearest heaven with an adornment of stars. And as protection against every rebellious devil, [so] they may not listen to the exalted assembly [of angels] and are pelted from every side. Repelled; and for them is a constant punishment, except one who snatches [some words] by theft, but they are pursued by a burning flame, piercing [in brightness]." [Surah As-Saffat: 6-10].

٢٠١ - وقول الله تعالى: وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ وَجَعَلْنَاهَا رُجُومًا لِلشَّيَاطِينِ وَأَعْتَدْنَا لَهُمْ عَذَابَ السَّعِيرِ [سورة الملك: ٥].

201. Allah said: "And We have certainly beautified the nearest heaven with lamps [i.e., stars] and have made [from] them what is thrown at the devils1 and have prepared for them the punishment of the Blaze." [Surah Al-Mulk: 5].

٢٠٢ - وقول الله تعالى: وَعَلَامَاتٍ وَبِالنَّجْمِ هُمْ يَهْتَدُونَ [سورة النحل: ١٦].

202. Allah said: "And landmarks. And by the stars they are [also] guided." [Surah An-Nahl: 16].

٢٠٣ - وعَنْ ابْنِ عَبَّاسٍ حَدَّثَنِي رِجَالٌ مِنَ الْأَنْصَارِ مِنْ أَصْحَابِ رَسُولِ اللهِ أَنَّهُمْ كَانُوا جُلُوسًا مَعَ رَسُولِ اللهِ صلى الله عليه وسلم ذَاتَ لَيْلَةٍ، إِذْ رُمِيَ بِنَجْمٍ؛ فَذَكَرَ الْحَدِيثَ إِلا أَنَّهُ قَالَ: "إِذَا قَضَىٰ رَبُّنَا أَمْرًا سَبَّحَهُ حَمَلَةُ الْعَرْشِ، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ، حَتَّى يَبْلُغَ التَّسْبِيحُ السَّمَاءَ الدُّنْيَا، فَيَقُولُونَ الَّذِينَ يَلُونَ حَمَلَةَ الْعَرْشِ لِحَمَلَةِ الْعَرْشِ: مَاذَا قَالَ رَبُّكُمْ؟ فَيَقُولُونَ الْحَقَّ، وَهُوَ الْعَلِيُّ الْكَبِيرُ. فَيَقُولُونَ كَذَا وَكَذَا، فَيُخْبِرُ أَهْلُ السَّمَاوَاتِ بَعْضُهُمْ بَعْضًا، حَتَّى يَبْلُغَ الْخَبَرُ السَّمَاءَ الدُّنْيَا. قَالَ: وَيَأْتِي الشَّيَاطِينُ فَيَسْتَمِعُونَ الْخَبَرَ، فَيَقْذِفُونَ بِهِ إِلَى أَوْلِيَائِهِمْ، وَيَرْمُونَ بِهِ إِلَيْهِمْ، فَمَا جَاءُوا بِهِ عَلَىٰ وَجْهِهِ فَهُوَ حَقٌّ وَلَكِنَّهُمْ يَزِيدُونَ فِيهِ، وَيَقْرِفُونَ، وَيَنْقُصُونَ."

203. Ibn Abbas narrated that men from the Ansar who were companions of the Messenger of Allah ﷺ said: "We were sitting one night with the Messenger of Allah ﷺ when a star shot across the sky. The Prophet ﷺ then said: 'When our Lord decrees a matter, the carriers of the Throne glorify Him. Then those nearest to them, then those nearest, until the glorification reaches the lowest heaven. The bearers of the Throne say to those nearest them, "What did your Lord say?" They reply, "The truth, and He is the Most High, the Great." This continues until the news reaches the lowest heaven. At this point, the devils come to eavesdrop, and they convey what they hear to their allies. They add to it and distort it, except what they narrate truthfully.'" [Reported by Ahmad and others].

٢٠٤ - وعن عبد الله بْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: "مَنِ اقْتَبَسَ عِلْمًا مِنَ النُّجُومِ، اقْتَبَسَ شُعْبَةً مِنَ السِّحْرِ، مَا زَادَ زَادَ، وَمَا زَادَ زَادَ."
رواه أحمد في مسنده وغيره.

204. Ibn Abbas reported that the Messenger of Allah ﷺ said: "Whoever acquires knowledge of the stars has acquired a branch of sorcery; the more one increases in it, the more one increases in sin." [Reported by Ahmad in his Musnad and others].

٢٠٥ - وعن عبد اللهِ بْنُ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: "إِنَّ قَوْمًا يَنْظُرُونَ فِي النُّجُومِ وَفِي حُرُوفِ أَبِي جَادٍ، قَالَ: أَرَى أُولَئِكَ قَوْمًا لَا خَلَاقَ لَهُمْ." رواه ابن أبي شيبة في المصنف.

205. Abdullah bin Tawus narrated from his father, who reported from Ibn Abbas that he said: "Indeed, there are people who delve into astrology and the 'Abjad letters,' and I see such people as having no share [in the afterlife or righteousness]." [Reported by Ibn Abi Shaybah in Al-Musannaf].

٢٠٦ - وروى ابن وهب في جامعه: أَنَّ الْجُلَاحَ، حَدَّثَ، أَنَّ أَوْسًا حَدَّثَهُ، أَنَّ عَبْدَ اللَّهِ بْنَ عَمْرِو بْنِ الْعَاصِ الْتَقَى هُوَ وَكَعْبُ بِالْكِتَابَيْنِ، فَقَالَ لَهُ: "يَا كَعْبُ، عِلْمُ النُّجُومِ؟ قَالَ لَهُ كَعْبٌ: لَا خَيْرَ فِيهِ."

206. Ibn Wahb narrated in his compilation that Al-Julaha narrated from Aws, who said: "Abdullah ibn Amr ibn al-As met Ka’b and asked him, 'O Ka’b, what about the knowledge of astrology?' Ka’b replied, 'There is no good in it.'" [Reported by Ibn Wahb in his Jami'].

٢٠٧ - وقال محمد بن كعب الْقُرَظِيّ: "وَاللَّهِ مَا فِي النَّجْمِ مَوْتُ أَحَدٍ، وَلَا حَيَاتُهُ، إِنَّمَا جَعَلَ اللهُ النُّجُومَ زِينَةً، وَرُجُومًا لِلشَّيَاطِينِ." رواها أبو الشيخ في العظمة.

207. Muhammad bin Ka'b Al-Qurazi said: "By Allah, the stars do not bring death to anyone, nor life. Allah made the stars as an adornment and as missiles against the devils." [Reported by Abu Sheikh in Al-Azm].

٢٠٨ - وقال محمد بن كعب: "وَاللَّهِ مَا لِأَحَدٍ مِنْ أَهْلِ الْأَرْضِ فِي السَّمَاءِ مِنْ نَجْمٍ، وَلَكِنْ يَتَّبِعُونَ الْكَهَنَةَ، وَيَتَّخِذُونَ النُّجُومَ عِلَّةً."

208. Muhammad bin Ka'b said: "By Allah, none among the people of the earth has a connection with the stars in the heavens. Rather, they follow soothsayers and take the stars as an excuse." [Reported by Abu Sheikh in Al-Azm].

٢٠٩ - وروى ابن أبي شيبة في المصنف عن منصور، عن إبراهيم، أنه لم يَكُن يَرى بأسا أن يَتَعَلَّم الرجل من النُّجوم ما يهتدي به.

209. Ibn Abi Shaybah reported in Al-Musannaf from Mansur, who narrated from Ibrahim that: "He saw no harm in a man learning from the stars what would guide him [for navigation and directions]."

٢١٠ - وعَنْ قَتَادَةَ قَالَ: "إِنَّ اللَّهَ وَإِنَّمَا جَعَلَ هَذِهِ النُّجُومَ لِثَلَاثِ خِصَالٍ: جَعَلَهَا زِينَةً لِلسَّمَاءِ، وَجَعَلَهَا يُهْتَدَى بِهَا، وَجَعَلَهَا رُجُومًا لِلشَّيَاطِينِ. فَمَنْ تَعَاطَى فِيهَا غَيْرَ ذَلِكَ فَقَدْ قَالَ: رَأْيَهُ، وَأَخْطَأَ حَظَّهُ، وَأَضَاعَ نَصِيبَهُ، وَتَكَلَّفَ مَا لَا عِلْمَ لَهُ بِهِ، وَإِنَّ نَاسًا جَهَلَةً بِأَمْرِ اللَّهِ قَدْ أَحْدَثُوا فِي هَذِهِ النُّجُومِ كَهَانَةً." رواه ابن أبي حاتم في تفسيره

210. Qatadah said: "Indeed, Allah has made these stars for three purposes: He made them as an adornment for the heavens, a means of guidance, and missiles against devils. Whoever seeks anything

else from them has made a mistaken judgment, missed his share, and busied himself with what he has no knowledge of. Some ignorant people concerning Allah’s command have introduced soothsaying into these stars." [Reported by Ibn Abi Hatim in his Tafsir].

31- Chapter On Seeking Rain through the Stars

٢١١ - وقول الله تعالى: ﴿وَلَئِن سَأَلْتَهُم مِّن نَزَّلَ مِنَ السَّمَاءِ مَاءً فَأَحْيَا بِهِ الْأَرْضَ مِنْ بَعْدِ مَوْتِهَا لَيَقُولُنَّ اللهُ قُلِ الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْقِلُونَ﴾ [سورة العنكبوت: 63]

211. Allah said: "And if you were to ask them, ‘Who sends down rain from the sky and gives life thereby to the earth after its lifelessness?’ They would surely say, ‘Allah.’ Say, ‘Praise be to Allah!’ But most of them do not understand." (Al-Ankabut 29:63)

٢١٢ - وقال الله تعالى: ﴿وَتَجْعَلُونَ رِزْقَكُمْ أَنَّكُمْ تُكَذِّبُونَ﴾ [سورة الواقعة: 82]

212. Allah said: "And you make your provision that you deny [the Provider]." (Al-Waqi’ah 56:82)

٢١٣ - وروى مالك في الموطأ: عَنْ زَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ أَنَّهُ قَالَ: صَلَّى لَنَا رَسُولُ اللَّهِ صَلَاةَ الصُّبْحِ بِالْحُدَيْبِيَةِ، عَلَى إِثْرِ سَمَاءٍ كَانَتْ مِنَ اللَّيْلِ. فَلَمَّا انْصَرَفَ، أَقْبَلَ عَلَى النَّاسِ، فَقَالَ: «أَتَدْرُونَ مَاذَا قَالَ رَبُّكُمْ؟» قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ، قَالَ: " أَصْبَحَ مِنْ عِبَادِي مُؤْمِنٌ بِي، وَكَافِرٌ بِي. فَأَمَّا مَنْ قَالَ: مُطِرْنَا بِفَضْلِ اللَّهِ وَرَحْمَتِهِ. فَذَلِكَ مُؤْمِنٌ بِي، كَافِرٌ بِالْكَوْكَبِ. وَأَمَّا مَنْ قَالَ: مُطِرْنَا بِنَوْءِ كَذَا وَكَذَا، فَذَلِكَ كَافِرٌ بِي، مُؤْمِنٌ بِالْكَوْكَبِ."

213. Malik narrated in Al-Muwatta: Zayd ibn Khalid al-Juhani said, “The Messenger of Allah led us in the Fajr prayer at al-Hudaybiyyah after rain had fallen during the night. When he finished, he turned to the people and said, ‘Do you know what your Lord has said?’ They replied, ‘Allah and His Messenger know best.’ He said, ‘This morning, some of My servants have remained believers in Me and some have disbelieved. As for those who said, "We have been given rain by Allah’s bounty and mercy," they are believers in Me and disbelievers in the stars. As for those who said, "We have been given rain by such-and-such star," they are disbelievers in Me and believers in the stars.’” (Reported by Malik in Al-Muwatta)

٢١٤ - وعَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ: «... وَلَا نَوء...»

214. Abu Hurairah narrated: The Messenger of Allah said: “... and do not practice naw’...”

٢١٥ - وعن ابن عَبَّاسٍ: قَالَ: مُطِرَ النَّاسُ عَلَى عَهْدِ النَّبِيِّ، فَقَالَ النَّبِيُّ: "أَصْبَحَ مِنَ النَّاسِ شَاكِرٌ وَمِنْهُمْ كَافِرٌ، قَالُوا: هَذِهِ رَحْمَةُ اللَّهِ، وَقَالَ بَعْضُهُمْ: لَقَدْ صَدَقَ نَوْءُ كَذَا وَكَذَا." قَالَ: فَنَزَلَتْ هَذِهِ الْآيَةُ: ﴿فَلَا أُقْسِمُ بِمَوَاقِعِ النُّجُومِ...﴾ حَتَّى بَلَغَ: ﴿وَتَجْعَلُونَ رِزْقَكُمْ أَنَّكُمْ تُكَذِّبُونَ﴾ [سورة الواقعة: 75-82] رواها مسلم في الصحيح

215. Ibn Abbas narrated: Rain fell during the time of the Prophet, so he said, “Among the people are those who have shown gratitude and those who have disbelieved. Some said, ‘This is Allah’s mercy,’ while others said, ‘Such-and-such star has brought the rain.’” So the following verse was revealed: "Then I swear by the setting of the stars... until ‘And you make your provision that you deny [the Provider].’" (Al-Waqi’ah 56:75-82; Reported by Muslim)

٢١٦ - وعَنْ أَبِي سَعِيدٍ الخدري: قَالَ: قَالَ رَسُولُ اللهِ: "لَوْ أَمْسَكَ اللهُ الْقَطْرَ عَنِ النَّاسِ سَبْعَ سِنِينَ، ثُمَّ أَرْسَلَهُ لَأَصْبَحَتْ طَائِفَةٌ بِهِ كَافِرِينَ، يَقُولُونَ: مُطِرْنَا بِنَوْءِ الْمِجْدَحِ."

216. Abu Sa’id al-Khudri narrated: The Messenger of Allah said: "If Allah were to withhold rain from the people for seven years and then send it, some people would become disbelievers due to it, saying, ‘We have been given rain by the influence of the star such-and-such.’"

٢١٧ - وعن سعيد بن جبير: عَنْ ابن عباس في قوله: ﴿وَتَجْعَلُونَ رِزْقَكُمْ أَنَّكُمْ تُكَذِّبُونَ﴾ [سورة الواقعة: 82] يقول: شكركم على ما أنزلت عليكم من الغيث والرحمة تقولون: مطرنا بنوء كذا وكذا؛ قال: فكان ذلك منهم كفرًا بما أنعم عليهم.

217. Sa’id ibn Jubayr narrated from Ibn Abbas regarding the verse: "And you make your provision that you deny [the Provider]." (Al-Waqi’ah 56:82) He explained: "Your gratitude for the rain and mercy Allah sent upon you was to say, ‘We have been given rain by the star such-and-such.’ That was considered disbelief on their part regarding what Allah had blessed them with."

32- Chapter On Swearing by Other than Allah and Similar Acts

٢١٨ - وقول الله تعالى: ﴿وَلَا تَجْعَلُوا اللَّهَ عُرْضَةً لِأَيْمَانِكُمْ أَنْ تَبَرُّوا وَتَتَّقُوا وَتُصْلِحُوا بَيْنَ النَّاسِ وَاللَّهُ سَمِيعٌ عَلِيمٌ﴾ [سورة البقرة: 224]

218. And Allah said: "Do not make [your oath by] Allah an excuse against being righteous and fearing Allah and making peace among people. And Allah is Hearing and Knowing." (Surat Al-Baqarah 2:224)

٢١٩ - وقول الله تعالى: ﴿وَاحْفَظُوا أَيْمَانَكُمْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَشْكُرُونَ﴾ [سورة المائدة: 89]

219. And Allah said: "And guard your oaths. Thus does Allah make clear to you His verses that you may be grateful." (Surat Al-Ma’idah 5:89)

٢٢٠ - وروى مالك في الموطأ: عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم أَدْرَكَ عُمَرَ بْنَ الْخَطَّابِ وَهُوَ يَسِيرُ فِي رَكْبٍ، وَهُوَ يَحْلِفُ بِأَبِيهِ. فَقَالَ رَسُولُ اللَّهِ: "إِنَّ اللَّهَ يَنْهَاكُمْ أَنْ تَحْلِفُوا بِآبَائِكُمْ، فَمَنْ كَانَ حَالِفًا، فَلْيَحْلِفْ بِاللَّهِ أَوْ لِيَصْمُتْ."

220. Malik reported in Al-Muwatta: Abdullah ibn Umar narrated that the Messenger of Allah caught Umar ibn al-Khattab in a caravan while he was swearing by his father. The Messenger of Allah said: "Indeed, Allah forbids you from swearing by your fathers. Whoever must swear, let him swear by Allah or remain silent."

٢٢١ - وعَنْ سَعْدِ بْنِ عُبَيْدَةَ: سَمِعَ ابْنُ عُمَرَ، رَجُلًا يَقُولُ: "وَالْكَعْبَةِ"، فَقَالَ: "لَا تَحْلِفْ بِغَيْرِ اللَّهِ، فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ: مَنْ حَلَفَ بِغَيْرِ اللَّهِ فَقَدْ كَفَرَ وَأَشْرَكَ."

221. Sa’d ibn Ubaydah narrated: He heard Ibn Umar rebuking a man who said, "By the Ka’bah." Ibn Umar said: "Do not swear by anything other than Allah, for I heard the Messenger of Allah say: 'Whoever swears by other than Allah has disbelieved and associated partners with Him.'"

٢٢٢ - وعَنْ قُتَيْلَةَ بِنْتِ صَيْفِي الْجُهَنِيَّةِ: قَالَتْ: أَتَى حَبْرٌ مِنَ الْأَحْبَارِ إِلَىٰ رَسُولِ اللَّهِ، فَقَالَ: "يَا مُحَمَّدُ، نِعْمَ الْقَوْمُ أَنْتُمْ، لَوْلَا أَنَّكُمْ تُشْرِكُونَ." فَقَالَ: "سُبْحَانَ اللَّهِ، وَمَا ذَاكَ؟" فَقَالَ: "تَقُولُونَ: إِذَا حَلَفْتُمْ وَالْكَعْبَةِ." فَقَالَتْ: فَأَمْهَلَ رَسُولُ اللَّهِ شَيْئًا، ثُمَّ قَالَ: "إِنَّهُ قَدْ قَالَ: فَمَنْ حَلَفَ فَلْيَحْلِفْ بِرَبِّ الْكَعْبَةِ." ثُمَّ قَالَ: "يَا مُحَمَّدُ، نِعْمَ الْقَوْمُ أَنْتُمْ، لَوْلَا أَنَّكُمْ تَجْعَلُونَ لِلَّهِ نِدًّا." فَقَالَ: "سُبْحَانَ اللَّهِ، وَمَا ذَاكَ؟" فَقَالَ: "تَقُولُونَ: مَا شَاءَ اللَّهُ وَشِئْتَ." فَأَمْهَلَ رَسُولُ اللَّهِ شَيْئًا، ثُمَّ قَالَ: "إِنَّهُ قَدْ قَالَ: فَمَنْ قَالَ: مَا شَاءَ اللَّهُ، فَلْيَفْصِلْ بَيْنَهُمَا ثُمَّ شِئْتَ." رواها أحمد في مسنده

222. Qutaylah bint Sayfi Al-Juhaniyyah narrated: A Jewish scholar came to the Prophet and said, "O Muhammad, you are a good people, but you associate partners with Allah." The Prophet replied: "Glory be to Allah! What do you mean?" The scholar said: "You swear by the Ka’bah." The Prophet paused for a while and then said: "Indeed, Allah commands you to swear only by the Lord of the Ka’bah." Then the scholar said, "O Muhammad, you are a good people, but you make equals with Allah." The Prophet replied: "Glory be to Allah! What do you mean?" The scholar said: "You say: 'What Allah wills and you will.'" The Prophet paused for a while and then said: "Indeed, if anyone says: 'What Allah wills,' let him separate it and then say: 'then what I will.'" (Reported by Ahmad in his Musnad)

٢٢٣ - وعن أبي هُرَيْرَةَ رضي الله عنه: قَالَ: قَالَ رَسُولُ اللهِ صلى الله عليه وسلم: "مَنْ حَلَفَ مِنْكُمْ، فَقَالَ فِي حَلِفِهِ: بِاللَّاتِ، فَلْيَقُلْ: لَا إِلَهَ إِلَّا اللَّهُ." (رواه البخاري ومسلم)

223. Narrated Abu Hurairah: The Messenger of Allah صلى الله عليه وسلم said: "Whoever among you swears and says in his oath, 'By Al-Lat,' let him immediately say: 'There is no deity except Allah.'" (Reported by Al-Bukhari and Muslim)

٢٢٤ - وروى مسلم في الصحيح: عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَمُرَةَ، قَالَ: قَالَ رَسُولُ اللهِ صلى الله عليه وسلم: "لَا تَحْلِفُوا بِالطَّوَاغِي، وَلَا بِآبَائِكُمْ."

224. Reported by Muslim in his Sahih: Abdur-Rahman ibn Samurah narrated that the Messenger of Allah صلى الله عليه وسلم said: "Do not swear by false gods or by your forefathers."

٢٢٥ - وعَنْ الْعَلَاءِ بْنِ الْمُسَيَّبِ، عَنْ أَبِيهِ، عَنْ كَعْبٍ: قَالَ: "إِنَّكُمْ تُشْرِكُونَ فِي قَوْلِ الرَّجُلِ: كَلَّا وَأَبِيكَ، كَلَّا وَالْكَعْبَةِ، كَلَّا وَحَيَاتِكَ، وَأَشْبَاهِ هَذَا. احْلِفْ بِاللهِ صَادِقًا أَوْ كَاذِبًا، وَلَا تَحْلِفْ بِغَيْرِهِ."

225. Narrated Al-'Ala ibn Al-Musayyib, from his father, from Ka'b: Ka'b said: "You associate partners in phrases like: 'No, by your father,' or 'By the Ka'bah,' or 'By your life,' and similar expressions. Swear only by Allah, whether truthfully or falsely, but do not swear by anything else."

٢٢٦ - وعَنْ ابْنِ عَبَّاسٍ رضي الله عنهما: قَالَ: "إِنَّ أَحَدَكُمْ لَيُشْرِكُ حَتَّى يُشْرِكَ بِكَلْبِهِ، يَقُولُ: لَوْلَاهُ لَسُرِقْنَا اللَّيْلَةَ."

226. Narrated Ibn Abbas: He said: "One of you may commit shirk to the extent of associating even his dog with Allah by saying: 'If it weren't for it, we would have been robbed tonight.'"

٢٢٧ - وعَنْ أَبِي هُرَيْرَةَ رضي الله عنه: قَالَ: قَالَ رَسُولُ اللهِ صلى الله عليه وسلم: "لَا يَقُولَنَّ أَحَدُكُمْ: عَبْدِي، وَلَا أَمَتِي، وَلْيَقُلْ: فَتَايَ وَفَتَاتِي، وَلَا يَقُلْ الْمَمْلُوكُ: رَبِّي وَلَا رَبَّتِي، وَلَكِنْ سَيِّدِي وَسَيِّدَتِي، كُلُّكُمْ عُبَيْدٌ وَالرَّبُّ اللَّهُ."

227. Narrated Abu Hurairah: The Messenger of Allah صلى الله عليه وسلم said: "None of you should say: 'My slave,' or 'My maidservant.' Instead, say: 'My boy' or 'My girl.' And the servant should not say: 'My lord' or 'My lady,' but should say: 'My master' or 'My mistress.' All of you are slaves, and the Lord is Allah."

٢٢٨ - وعَنْ أَبِي هُرَيْرَةَ رضي الله عنه: أَنَّ رَسُولَ اللهِ صلى الله عليه وسلم قَالَ: "إِذَا دَعَا أَحَدُكُمْ فَلَا يَقُلِ: اللَّهُمَّ إِنْ شِئْتَ، وَلَكِنْ لِيَعْزِمْ وَلْيُعَظِّمِ الرَّغْبَةَ، فَإِنَّ اللَّهَ لَا يَتَعَاظَمُهُ شَيْءٌ أَعْطَاهُ."

228. Narrated Abu Hurairah: The Messenger of Allah صلى الله عليه وسلم said: "When one of you supplicates, let him not say: 'O Allah, if You will.' Instead, let him be resolute in his asking and magnify his desire, for nothing is too great for Allah to give."

٢٢٩ - وعن مُغِيرَةَ رضي الله عنه: قَالَ: كَانَ إِبْرَاهِيمُ يَكْرَهُ أَنْ يَقُولَ الرَّجُلُ: "أَعُوذُ بِاللَّهِ وَبِكَ." وَيُرَخِّصُ أَنْ يَقُولَ: "أَعُوذُ بِاللَّهِ ثُمَّ بِكَ." وَيَكْرَهُ أَنْ يَقُولَ: "لَوْلَا اللَّهُ وَفُلَانٌ." وَيُرَخِّصُ أَنْ يَقُولَ: "لَوْلَا اللَّهُ ثُمَّ فُلَانٌ."

229. Narrated Al-Mughirah: He said: "Ibrahim disliked someone saying: 'I seek refuge in Allah and in you,' but permitted saying: 'I seek refuge in Allah, then in you.' He also disliked saying: 'If it weren't for Allah and so-and-so,' but allowed saying: 'If it weren't for Allah, then so-and-so.'" (Reported by Al-Bukhari and Muslim)

٢٣٠ - وعَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ: أَنَّ رَجُلًا شَهِدَ عِنْدَ شُرَيْحٍ فَقَالَ: "أَشْهَدُ بِشَهَادَةِ اللَّهِ." فَقَالَ لَهُ شُرَيْحٌ: "لَا تَشْهَدْ بِشَهَادَةِ اللَّهِ، وَلَكِنِ اشْهَدْ بِشَهَادَتِكَ، فَإِنَّ اللَّهَ لَا يَشْهَدُ إِلَّا عَلَىٰ حَقٍّ." (رواه ابن أبي الدنيا في كتاب الصمت)

230. Narrated from Ayoub, from Muhammad: A man testified before Shurayh and said: "I bear witness with Allah's testimony." Shurayh replied: "Do not testify with Allah's testimony, but testify with your own, for Allah only testifies to the truth." (Reported by Ibn Abi Al-Dunya in his book "As-Samt")

33- Chapter on Showing Off (Ar-Riyaa') and Similar Acts

٢٣١ - وقول الله تعالى: ﴿قُلْ إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ يُوحَى إِلَيَّ أَنَّمَا إِلَهُكُمْ إِلَهٌ وَاحِدٌ فَمَنْ كَانَ يَرْجُو لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا﴾ (سورة الكهف: ١١٠).

231. And Allah said: "Say, 'I am only a man like you to whom has been revealed that your God is one God. So whoever hopes for the meeting with his Lord – let him do righteous work and not associate anyone in the worship of his Lord.'" (Surah Al-Kahf: 110).

٢٣٢ - وقول الله تعالى: ﴿وَالَّذِينَ يَمْكُرُونَ السَّيِّئَاتِ لَهُمْ عَذَابٌ شَدِيدٌ وَمَكْرُ أُولَئِكَ هُوَ يَبُورُ﴾ (سورة فاطر: ١٠).

232. And Allah said: "But they who plot evil deeds will have a severe punishment, and the plotting of those – it will perish." (Surah Fatir: 10).

٢٣٣ - وقول الله تعالى: ﴿مَنْ كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا نُوَفِّ إِلَيْهِمْ أَعْمَالَهُمْ فِيهَا وَهُمْ فِيهَا لَا يُبْخَسُونَ * أُولَئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الْآخِرَةِ إِلَّا النَّارُ وَحَبِطَ مَا صَنَعُوا فِيهَا وَبَاطِلٌ مَا كَانُوا يَعْمَلُونَ﴾ (سورة هود: ١٥-١٦).

233. And Allah said: "Whoever desires the life of this world and its adornments – We fully repay them for their deeds therein, and they therein will not be deprived. Those are the ones for whom there is not in the Hereafter but the Fire. And lost is what they did therein, and worthless is what they used to do." (Surah Hud: 15-16).

٢٣٤ - وروى النسائي في سننه الكبرى: عَنْ أَبِي أُمَامَةَ الْبَاهِلِيِّ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ صلى الله عليه وسلم فَقَالَ: أَرَأَيْتَ رَجُلًا غَزَا يَلْتَمِسُ الْأَجْرَ وَالذِّكْرَ مَا لَهُ؟ فَقَالَ رَسُولُ اللهِ: «لَا شَيْءَ لَهُ». فَأَعَادَهَا ثَلَاثَ مَرَّاتٍ يَقُولُ لَهُ رَسُولُ اللهِ: «لَا شَيْءَ لَهُ». ثُمَّ قَالَ: «إِنَّ اللهَ لَا يَقْبَلُ مِنَ الْعَمَلِ إِلَّا مَا كَانَ لَهُ خَالِصًا وَابْتُغِيَ بِهِ وَجْهُهُ.«

234. An-Nasa'i reported in his Sunan Al-Kubra from Abu Umamah Al-Bahili: He said: "A man came to the Prophet (ﷺ) and said: 'What about a man who fights seeking reward and reputation?' The Prophet (ﷺ) said: 'He gets nothing.' He repeated this three times, and the Prophet (ﷺ) said: 'He gets nothing.' Then he said: 'Indeed, Allah only accepts deeds done sincerely and seeking His Face.'"

٢٣٥ - وعَنْ سَلَمَةَ بْنِ كُهَيْلٍ، قَالَ: سَمِعْتُ جُنْدُبًا الْعَلَقِيَّ، قَالَ: قَالَ رَسُولُ اللهِ: «مَنْ يُسَمِّعْ يُسَمِّعِ اللهُ بِهِ، وَمَنْ يُرَائِي يُرَائِي اللهُ بِهِ. «رواه البخاري ومسلم

235. Narrated Salamah ibn Kuhail: I heard Jundub Al-Alaqi say that the Messenger of Allah (ﷺ) said: "Whoever makes a show (of his deeds), Allah will expose him. And whoever does deeds to be seen by people, Allah will reveal his secrets." (Reported by Al-Bukhari and Muslim).

٢٣٦ - وروى ابن المبارك في الزهد: عَنْ مَالِكِ بْنِ الْحَارِثِ قَالَ: جَاءَ رَبِيعُ بْنُ خُثَيْمٍ إِلَىٰ عَلْقَمَةَ، فَذَكَرَ شَيْئًا، فَقَالَ: «إِنَّ اللَّهَ لَا يَقْبَلُ مِنَ الْعَمَلِ إِلَّا النَّاخِلَةَ، يَعْنِي مَحْضَ قَلْبِهِ». فَعُجِبَ بِهِ رَبِيعٌ، فَقَالَ عَبْدُ الرَّحْمَنِ بْنُ يَزِيدَ لِعَلْقَمَةَ: أَمَا سَمِعْتَ ابْنَ مَسْعُودٍ يَقُولُ: «إِنَّ اللَّهَ لَا يَقْبَلُ مِنْ مُسَمِّعٍ، وَلَا مُرَايٍ، وَلَا لَاعِبٍ، وَلَا دَاعٍ، إِلَّا دَاعِيًا دُعَاءَ ثَبْتًا مِنْ قَلْبِهِ». (رواه ابن المبارك في الزهد).

236 - Ibn Al-Mubarak narrated in Az-Zuhd: Malik ibn Al-Harith said: Rabi' ibn Khuthaym came to Alqamah and mentioned something. Alqamah said, "Allah only accepts deeds that are pure, meaning with sincerity of heart." Rabi' admired this, and Abdur-Rahman ibn Yazid said to Alqamah, "Haven't you heard Ibn Mas'ud say: 'Allah does not accept from someone who shows off, nor from one seeking fame, nor from one who invokes insincerely, except if it is from a heart firmly resolved?'"

٢٣٧ - وعَنْ كَثِيرِ بْنِ زِيَادٍ قَالَ: قُلْتُ لِلْحَسَنِ: قَوْلُ اللَّهِ: ﴿فَمَنْ كَانَ يَرْجُو لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا﴾ (سورة الكهف: ١١٠)، قَالَ: «فِي الْمُؤْمِنِ نَزَلَتْ». قُلْتُ: أَشْرَكَ بِاللَّهِ؟ قَالَ: «لَا، وَلَكِنْ أَشْرَكَ بِذَلِكَ الْعَمَلِ، عَمَلًا يُرِيدُ بِهِ اللَّهَ وَالنَّاسَ، فَذَلِكَ يُرَدُّ عَلَيْهِ». (رواه ابن أبي حاتم في تفسيره).

237 - Kathir ibn Ziyad narrated: I asked Al-Hasan about Allah's words: "So whoever hopes for the meeting with his Lord – let him do righteous work and not associate in the worship of his Lord anyone" (Surah Al-Kahf: 110). He replied, "This was revealed regarding a believer." I asked, "Does it mean associating partners with Allah?" He said, "No, but it refers to someone who mixes their deeds, seeking both Allah's pleasure and the approval of people. Such deeds are rejected." (Narrated by Ibn Abi Hatim in his Tafsir).

34- Chapter on Judging by Other Than What Allah Has Revealed

٢٣٨ - وقول الله تعالى: ﴿وَمَن لَّمْ يَحْكُم بِمَا أَنزَلَ اللَّهُ فَأُوْلَئِكَ هُمُ الْكَافِرُونَ﴾ (سورة المائدة: ٤٤).

238. Allah said: "And whoever does not judge by what Allah has revealed – then it is they who are the disbelievers." (Surah Al-Ma’idah: 44).

٢٣٩ - وقوله تعالى: ﴿وَمَن لَّمْ يَحْكُم بِمَا أَنزَلَ اللَّهُ فَأُوْلَئِكَ هُمُ الظَّالِمُونَ﴾ (سورة المائدة: ٤٥).

239. Allah said: "And whoever does not judge by what Allah has revealed – then it is they who are the oppressors." (Surah Al-Ma’idah: 45).

٢٤٠ - وقوله تعالى: ﴿وَمَن لَّمْ يَحْكُم بِمَا أَنزَلَ اللَّهُ فَأُوْلَئِكَ هُمُ الْفَاسِقُونَ﴾ (سورة المائدة: ٤٧).

240. Allah said: "And whoever does not judge by what Allah has revealed – then it is they who are the defiantly disobedient." (Surah Al-Ma’idah: 47).

٢٤١ - قال الخلال: قال أبو بكر: حدثنا أبو عبد الله قال: ثنا وكيع، عن سفيان، عن معمر، عن ابن طاوس، عن أبيه، عن ابن عباس: ﴿وَمَن لَّمْ يَحْكُم بِمَا أَنزَلَ اللَّهُ فَأُوْلَئِكَ هُمُ الْكَافِرُونَ﴾ (سورة المائدة: ٤٤)، قال: "هي كفر، وليس كمن كفر بالله وملائكته وكتبه ورسله".

241. Al-Khallal narrated: Abu Bakr said: Abu Abdullah narrated to us: Waki’ narrated from Sufyan, from Ma’mar, from Ibn Tawus, from his father, from Ibn Abbas regarding the verse: "And whoever does not judge by what Allah has revealed – then it is they who are the disbelievers." (Surah Al-Ma’idah: 44), he said: "This is a type of disbelief, but not like disbelief in Allah, His angels, His books, and His messengers."

٢٤٢ - قال الخلال: قال أبو بكر: حدثنا أبو عبد الله قال: ثنا عبد الرحمن بن مهدي، قال: ثنا سفيان، عن ابن جريج عن عطاء قال: "كفر دون كفر، وظلم دون ظلم، وفسق دون فسق".

242. Al-Khallal narrated: Abu Bakr said: Abu Abdullah narrated to us: Abdur-Rahman ibn Mahdi narrated to us: Sufyan narrated from Ibn Jurayj, from Ata who said: "There is disbelief less than disbelief, opression less than opression, and disobedience less than disobedience."

٢٤٣ - قال الخلال: قال أبو بكر المروذي: حدثنا أبو عبد الله قال: ثنا هشيم قال: ثنا عبد الملك بن أبي سليمان، عن سلمة بن كهيل، عن علقمة والأسود، أنهما سألا ابن مسعود عن الرشوة. فقال: "هي السحت." قالا: أفي الحكم ذلك؟ قال: "ذلك الكفر." ثم تلا هذه الآية: ﴿وَمَن لَّمْ يَحْكُم بِمَا أَنزَلَ اللَّهُ فَأُوْلَئِكَ هُمُ الْكَافِرُونَ﴾ (سورة المائدة: ٤٤).

243. Al-Khallal narrated: Abu Bakr Al-Marwadhi said: Abu Abdullah narrated to us: Hushaym narrated to us: Abdul-Malik ibn Abi Sulayman narrated from Salamah ibn Kuhayl, from Alqamah and Al-Aswad, that they asked Ibn Mas’ud about bribes. He said: "It is unlawful gain." They asked, "Is that in judgment as well?" He replied, "That is disbelief." Then he recited the verse: "And whoever does not judge by what Allah has revealed – then it is they who are the disbelievers." (Surah Al-Ma’idah: 44).

٢٤٤ - وروى أهل السنن: عن ابن بريدة عن أبيه، عن النبي - ﷺ - قال: "القُضاة ثلاثة: واحِدٌ في الجنة، واثنان في النار، فأما الذي في الجنة فرجلٌ عَرفَ الحَقّ فَقَضَى به، ورَجُلٌ عرف الحق فجار في الحكم، فهو في النار، ورَجُلٌ قضى للنَّاس على جهل، فهو في النار."

244 - It is narrated by the authors of the Sunan: from Ibn Buraidah, from his father, that the Prophet ﷺ said: "Judges are of three types: one is in Paradise, and two are in the Fire. As for the one in Paradise, he is a man who knew the truth and judged according to it. A man who knew the truth but ruled unjustly is in the Fire. And a man who judged for the people out of ignorance is in the Fire."

35- Chapter Judging by Other Than What Allah Has Revealed

٢٤٥ - وقول الله تعالى: ﴿يَاأَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنكُم فَإِن تَنَزَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ ءَامَنُوا بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِن قَبْلِكَ يُرِيدُونَ أَن يَتَحَاكَمُواْ إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَن يَكْفُرُوا بِهِ وَيُرِيدُ الشَّيْطَنُ أَن يُضِلَّهُمْ ضَلَلًا بَعِيدًا ﴾ (سورة النساء: ٥٩-٦٠)

245. Allah said: "O you who have believed, obey Allah and obey the Messenger and those in authority among you. And if you disagree over anything, refer it to Allah and the Messenger, if you should believe in Allah and the Last Day. That is the best [way] and best in result. Have you not seen those who claim to have believed in what was revealed to you, [O Muhammad], and what was revealed before you? They wish to arbitrate to the Taghut, while they were commanded to reject it; and Satan wishes to lead them far astray." (Surah An-Nisa: 59-60)

٢٤٦ - إلى قوله تعالى: ﴿فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا﴾ (سورة النساء: ٦٥)

246. Allah also said: "But no, by your Lord, they will not [truly] believe until they make you, [O Muhammad], judge concerning that over which they dispute among themselves and then find within themselves no discomfort from what you have judged and submit in [full, willing] submission." (Surah An-Nisa: 65)

٢٤٧ - وقوله تعالى: ﴿أَفَحُكْمَ الْجَهِلِيَّةِ يَبْغُونَ وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا لِقَوْمٍ يُوقِنُونَ﴾ (سورة المائدة: ٥٠)

247. Allah said: "Then is it the judgment of [the time of] ignorance they desire? But who is better than Allah in judgment for a people who are certain [in faith]." (Surah Al-Ma'idah: 50)

٢٤٨ - وعن وهب بن مُنَبِّه قَالَ سَأَلْتُ جَابِرَ بْنَ عَبْدِ الله عَن الطواغيت التي يتحاكمون إليها؟ فقال: إن في جهينة واحداً، وفي أسلم واحداً، وفي هلال واحداً، وفي كل حي واحداً، وهم كهان تنزل عليهم الشياطين. (رواه ابن أبي حاتم في تفسيره)

248. Wahb ibn Munabbih said: "I asked Jabir ibn Abdullah about the 'Taghut' to whom people refer for judgment, and he replied: 'In Jahiliyyah, every tribe had its Taghut — in Juhaynah one, in Aslam one, and in Hilal one. They were soothsayers upon whom the devils descended.'" (Reported by Ibn Abi Hatim in his Tafsir)

٢٤٩ - وعَنْ دَاوُدَ بْنِ أَبِي هِنْدَ، عَنِ الشَّعْبِي، قَالَ: "كَانَ رَجُلٌ مِنَ الْأَنْصَارِ مِمَّنْ يَزْعُمُ أَنَّهُ مُسْلِمٌ بَيْنَهُ وَبَيْنَ رَجُلٍ مِنَ الْيَهُودِ خُصُومَةٌ، فَجَعَلَ الَّذِي مِنَ الْأَنْصَارِ يَدْعُو الْيَهُودِيَّ إِلَىٰ أَنْ يُحَاكِمَهُ إِلَىٰ أَهْلِ دِينِهِ، لِأَنَّهُ قَدْ عَلِمَ أَنَّهُمْ يَأْخُذُونَ الرِّشْوَةَ فِي الْحُكْمِ." (رواه ابن أبي حاتم في تفسيره)

249. Dawood ibn Abi Hind narrated from Ash-Sha’bi: "A man from the Ansar, who claimed to be a Muslim, had a dispute with a Jew. The Ansari invited the Jew to refer their case to his own religion's

people because he knew they accepted bribes in their judgments." (Reported by Ibn Abi Hatim in his Tafsir)

35- Chapter Referring for Judgment to Other Than What Allah Has Revealed

٢٤٩ - وعَنْ دَاوُدَ بْنِ أَبِي هِنْدَ، عَنِ الشَّعْبِي، قَالَ: "كَانَ رَجُلٌ مِنَ الْأَنْصَارِ مِمَّنْ يَزْعُمُ أَنَّهُ مُسْلِمٌ بَيْنَهُ وَبَيْنَ رَجُلٍ مِنَ الْيَهُودِ خُصُومَةٌ، فَجَعَلَ الَّذِي مِنَ الْأَنْصَارِ يَدْعُو الْيَهُودِيَّ إِلَىٰ أَنْ يُحَاكِمَهُ إِلَىٰ أَهْلِ دِينِهِ، لِأَنَّهُ قَدْ عَلِمَ أَنَّهُمْ يَأْخُذُونَ الرِّشْوَةَ فِي الْحُكْمِ، وَكَانَ الْيَهُودِيُّ يَدْعُوهُ إِلَىٰ أَنْ يُحَاكِمَ إِلَى النَّبِيِّ صلى الله عليه وسلم، أَوْ قَالَ: إِلَى الْمُسْلِمِينَ، لِأَنَّهُ قَدْ عَلِمَ أَنَّهُمْ لَا يَأْخُذُونَ الرِّشْوَةَ فِي الْحُكْمِ. فَاتَّفَقَا عَلَىٰ أَنْ يَتَحَاكَمَا إِلَىٰ كَاهِنٍ مِنْ جُهَيْنَةَ، فَنَزَلَتْ: ﴿أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُوا بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِن قَبْلِكَ يُرِيدُونَ أَن يَتَحَاكَمُوا إِلَى الطَّاغُوتِ﴾ (سورة النساء: ٦٠)، أَيْ: إِلَىٰ الْكَاهِنِ، ﴿وَقَدْ أُمِرُوا أَن يَكْفُرُوا بِهِ﴾ (سورة النساء: ٦٠). (رواه ابن أبي حاتم في تفسيره)

249. Dawood ibn Abi Hind narrated from Ash-Sha’bi: "There was a man from the Ansar who claimed to be a Muslim and had a dispute with a Jew. The Ansari invited the Jew to refer the case to the people of his own religion because he knew they accepted bribes in judgments, whereas the Jew invited him to refer the case to the Prophet ﷺ or the Muslims because he knew they did not take bribes. They eventually agreed to refer to a soothsayer from Juhaynah. Thereupon, the verse was revealed: 'Have you not seen those who claim to have believed in what was revealed to you and what was revealed before you? They wish to refer legislation to Taghut...' (Surah An-Nisa: 60)." Meaning the soothsayer. 'And they were commanded to reject it.' (Surah An-Nisa: 60). 'And Satan wishes to lead them far astray.' (Surah An-Nisa: 60), until He said: 'But no, by your Lord, they will not believe until they make you judge concerning that over which they dispute...' (Surah An-Nisa: 65)." (Reported by Ibn Abi Hatim in his Tafsir)

٢٥٠ - وعَنِ ابنِ عَبَّاسٍ، قَالَ: "كَانَ قُرَيْظَةُ وَالنَّضِيرُ، وَكَانَ النَّضِيرُ أَشْرَفَ مِنْ قُرَيْظَةَ، وَكَانَ إِذَا قَتَلَ رَجُلٌ مِنْ قُرَيْظَةَ رَجُلًا مِنَ النَّضِيرِ قُتِلَ بِهِ، وَإِذَا قَتَلَ رَجُلٌ مِنَ النَّضِيرِ رَجُلًا مِنْ قُرَيْظَةَ، وَدَىٰ مِائَةَ وَسْقٍ مِنْ تَمْرٍ. فَلَمَّا بُعِثَ النَّبِيُّ قَتَلَ رَجُلٌ مِنَ النَّضِيرِ رَجُلًا مِنْ قُرَيْظَةَ، فَقَالَ: ادْفَعُوهُ إِلَيْنَا نَقْتُلْهُ، فَقَالُوا: بَيْنَنَا وَبَيْنَكُمُ النَّبِيُّ، فَأَتَوْهُ. فَنَزَلَتْ: ﴿وَإِنْ حَكَمْتَ فَاحْكُمْ بَيْنَهُم بِالْقِسْطِ﴾ (سورة المائدة: ٤٢)، وَالْقِسْطُ النَّفْسُ بِالنَّفْسِ. ثُمَّ نَزَلَتْ: ﴿أَفَحُكْمَ الْجَاهِلِيَّةِ يَبْغُونَ﴾ (سورة المائدة: ٥٠)." (رواه أحمد والنسائي)

250. Ibn Abbas said: "The Qurayza and Nadir tribes existed, with the Nadir being more honorable than the Qurayza. If a man from the Qurayza killed a man from the Nadir, he would be killed in retribution. But if a man from the Nadir killed a man from the Qurayza, he would pay a compensation of one hundred wasqs of dates. When the Prophet ﷺ was sent, a man from the Nadir killed a man from the Qurayza. The Qurayza said, "Hand him over to us so we may kill him," but the Nadir responded, "Between us and you is the Prophet ﷺ." They went to him, and the verse was revealed: "And if you judge, judge between them with justice." (Surah Al-Ma'idah: 42) Justice here is a life for a life. Then the verse was revealed: "Do they then seek the judgment of [the time of] ignorance? But who is better than Allah in judgment for a people who are certain [in faith]?" (Surah Al-Ma'idah: 50).

٢٥١ - وروى مالك في الموطأ عَنْ أَبِي هُرَيْرَةَ، وَزَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ، أَنَّهُمَا أَخْبَرَاهُ أَنَّ رَجُلَيْنِ اخْتَصَمَا إِلَى رَسُولِ اللهِ صلى الله عليه وسلم فَقَالَ أَحَدُهُمَا: يَا رَسُولَ اللَّهِ اقْضِ بَيْنَنَا بِكِتَابِ اللهِ. وَقَالَ الْآخَرُ وَهُوَ أَفْقَهُهُمَا: أَجَلْ يَا رَسُولَ اللهِ فَاقْضِ بَيْنَنَا بِكِتَابِ اللَّهِ. وَائْذَنْ لِي فِي أَنْ أَتَكَلَّمَ قَالَ: «تَكَلَّمْ» فَقَالَ: إِنَّ ابْنِي كَانَ عَسِيفًا عَلَىٰ هَذَا فَزَنَىٰ بِامْرَأَتِهِ. فَأَخْبَرَنِيأَنَّ عَلَى ابْنِي الرَّجْمَ. فَافْتَدَيْتُ مِنْهُ بِمِائَةِ شَاةٍ وَبِجَارِيَةٍ لِي. ثُمَّ إِنِّي سَأَلْتُ أَهْلَ الْعِلْمِ فَأَخْبَرُونِي: أَنَّ مَا عَلَى ابْنِي جَلْدُ مِائَةٍ وَتَغْرِيبُ عَامٍ. وَأَخْبَرُونِي أَنَّمَا الرَّجْمُ عَلَى امْرَأَتِهِ. فَقَالَ رَسُولُ اللهِ : «أَمَا وَالَّذِي نَفْسِي بِيَدِهِ، لَأَقْضِيَنَّ بَيْنَكُمَا بِكِتَابِ اللَّهِ أَمَّا غَنَمُكَ وَجَارِيَتُكَ فَرَدٌّ عَلَيْكَ وَجَلَدَ ابْنَهُ مِائَةً. وَغَرَّبَهُ عَامًا وَأَمَرَ أُنَيْسًا الْأَسْلَمِي أَنْ يَأْتِيَ امْرَأَةَ الْآخَرِ. فَإِنِ اعْتَرَفَتْ ، رَجَمَهَا. فَاعْتَرَفَتْ فَرَجَمَهَا قَالَ مَالِكٌ : وَالْعَسِيفُ الْأَجِيرُ.

251 - Malik narrated in Al-Muwatta', on the authority of Abu Huraira and Zaid ibn Khalid Al-Juhani: They both informed him that two men brought a dispute before the Messenger of Allah ﷺ. One of them said, "O Messenger of Allah, judge between us according to the Book of Allah." The other, who was more knowledgeable, said, "Yes, O Messenger of Allah, judge between us according to the Book of Allah, and allow me to speak." The Prophet ﷺ said, "Speak." The man said, "My son was employed by this man and committed fornication with his wife. I was told that my son is liable to be punished by stoning, so I paid him one hundred sheep and a servant as compensation. Then I asked the people of knowledge, and they informed me that my son is liable to one hundred lashes and a year of exile, and that the stoning is due for his wife." The Messenger of Allah ﷺ said, "By the One in Whose Hand is my soul, I will indeed judge between you according to the Book of Allah. As for the sheep and the servant, they should be returned to you. Your son is to receive one hundred lashes and be exiled for a year. And as for the wife, O Unais (Al-Aslami), go to her, and if she confesses, then stone her." Unais went to her, and she confessed, so he stoned her. Malik said: The word "Asif" (العسيف) refers to a hired worker.

36- Chapter on Image-Making

٢٥٢ - وقول الله تعالى: ﴿أَمْ جَعَلُوا لِلَّهِ شُرَكَاءَ خَلَقُوا كَخَلْقِهِ، فَتَشَابَهَ الْخَلْقُ عَلَيْهِمْ قُلْ اللَّهُ خَالِقُ كُلِّ شَيْءٍ وَهُوَ الْوَاحِدُ الْقَهَّارُ﴾ (سورة الرعد: ١٦)

252 - Allah, the Exalted, said: "Or have they attributed to Allah partners who created the likes of His creation so that the creation seemed similar to them? Say, 'Allah is the Creator of all things, and He is the One, the Irresistible.'" (Surah Ar-Ra'd: 16)

٢٥٣ - وقول الله تعالى: ﴿يَا أَيُّهَا الْإِنسَانُ مَا غَرَّكَ بِرَبِّكَ الْكَرِيمِ الَّذِي خَلَقَكَ فَسَوَّاكَ فَعَدَلَكَ﴾ (سورة الانفطار: ٦-٧)

253 - Allah, the Exalted, said: "O mankind, what has deceived you concerning your Lord, the Most Generous, who created you, proportioned you, and balanced you?" (Surah Al-Infitar: 6-7)

٢٥٤ - وعَنْ مُسْلِمٍ، قَالَ: "كُنَّا مَعَ مَسْرُوقٍ، فِي دَارِ يَسَارِ بْنِ نُمَيْرٍ، فَرَأَى فِي صُفَّتِهِ تَمَاثِيلَ، فَقَالَ: سَمِعْتُ عَبْدَ اللهِ، قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: 'إِنَّ أَشَدَّ النَّاسِ عَذَابًا عِنْدَ اللهِ يَوْمَ الْقِيَامَةِ الْمُصَوِّرُونَ.'"

254 - Muslim reported: Masruq was with us in the home of Yasar ibn Numayr. He saw statues in the sitting area and said, "I heard Abdullah (Ibn Mas'ud) say: I heard the Prophet ﷺ say, 'Indeed, the people who will receive the most severe punishment on the Day of Resurrection are the image-makers.'"

٢٥٥ - عَنْ نَافِعٍ، أَنَّ عَبْدَ اللهِ بْنَ عُمَرَ، أَخْبَرَهُ: "أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: 'إِنَّ الَّذِينَ يَصْنَعُونَ هَذِهِ الصُّوَرَ يُعَذَّبُونَ يَوْمَ الْقِيَامَةِ، يُقَالُ لَهُمْ: أَحْيُوا مَا خَلَقْتُمْ.'"

255 - Nafi' narrated that Abdullah ibn Umar informed him: The Messenger of Allah ﷺ said, "Those who create these images will be punished on the Day of Resurrection. It will be said to them, 'Bring to life what you have created.'"

٢٥٦ - وعن أبي زُرْعَةَ، قَالَ: "دَخَلْتُ مَعَ أَبِي هُرَيْرَةَ، دَارًا بِالْمَدِينَةِ، فَرَأَى أَعْلَاهَا مُصَوِّرًا يُصَوِّرُ، فَقَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: 'وَمَنْ أَظْلَمُ مِمَّنْ ذَهَبَ يَخْلُقُ كَخَلْقِي، فَلْيَخْلُقُوا حَبَّةً، وَلْيَخْلُقُوا ذَرَّةً.'" رواها البخاري ومسلم

256 – Abu Zur’ah said: “I entered a house in Madinah with Abu Hurairah, and he saw a man on the upper part of the house drawing images. Abu Hurairah said: ‘I heard the Messenger of Allah ((ﷺsay: “Who is more unjust than the one who tries to create like My creation? Let them create a grain of wheat or a tiny seed.”’” (Narrated by Al-Bukhari and Muslim)

٢٥٧ - وعَنْ سَعِيدِ بْنِ أَبِي الْحَسَنِ، قَالَ: جَاءَ رَجُلٌ إِلَى ابْنِ عَبَّاسٍ، فَقَالَ: إِنِّي رَجُلٌ أُصَوِّرُ هَذِهِ الصُّوَرَ، فَأَفْتِنِي فِيهَا، فَقَالَ لَهُ: ادْنُ مِنِّي، فَدَنَا مِنْهُ، ثُمَّ قَالَ: ادْنُ مِنِّي، فَدَنَا حَتَّىٰ وَضَعَ يَدَهُ عَلَى رَأْسِهِ، قَالَ: أُنَبِّئُكَ بِمَا سَمِعْتُ مِنْ رَسُولِ اللَّهِ، سَمِعْتُ رَسُولَ اللهِ صلى الله عليه وسلم يَقُولُ: كُلُّ مُصَوِّرٍ فِي النَّارِ، يَجْعَلُ لَهُ، بِكُلِّ صُورَةٍ صَوَّرَهَا، نَفْسًا فَتُعَذِّبُهُ فِي جَهَنَّمَ، وَقَالَ: «إِنْ كُنْتَ لَا بُدَّ فَاعِلًا، فَاصْنَعِ الشَّجَرَ وَمَا لَا نَفْسَ لَهُ.« رواه مسلم في صحيحه.

257 - Narrated by Sa'id ibn Abi al-Hasan: A man came to Ibn Abbas and said, "I am a man who makes these images, so give me a verdict about them." Ibn Abbas replied, "Come closer to me," so the man came closer. Then he said, "Come even closer," until Ibn Abbas placed his hand on the man's head and said, "I will inform you of what I heard from the Messenger of Allah (peace be upon him). I heard the Messenger of Allah say, 'Every image-maker will be in Hell. For every image he made, a soul will be created for it, and it will torment him in Hell.' He added, 'If you must do so, then make images of trees or things that have no souls.'"[80]

[80] Reported by Muslim in his Sahih.

37- Chapter On Taking Graves as Places of Worship

٢٥٨ - وقول الله تعالى: ﴿وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا ﴾ [سورة الجن: ١٨]

258 - Allah says: “And the mosques are for Allah alone, so do not invoke anyone along with Allah.” [Surah Al-Jinn: 18]

٢٥٩ - وقول الله تعالى: ﴿فِي بُيُوتٍ أَذِنَ اللَّهُ أَن تُرْفَعَ وَيُذْكَرَ فِيهَا اسْمُهُ، يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ وَالْآصَالِ﴾ [سورة النور: ٣٦]

259 - Allah says: “In houses (mosques) which Allah has ordered to be raised, and that His Name be mentioned therein. Glorify Him therein in the mornings and the evenings.” [Surah An-Nur: 36]

٢٦٠ - وعَنِ عُبَيْدِ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ: أَنَّ عَائِشَةَ، وَعَبْدَ اللَّهِ بْنَ عَبَّاسٍ، قَالَا: لَمَّا نَزَلَ بِرَسُولِ اللَّهِ صلى الله عليه وسلم طَفِقَ يَطْرَحُ خَمِيصَةً لَهُ عَلَى وَجْهِهِ، فَإِذَا اغْتَمَّ بِهَا كَشَفَهَا عَنْ وَجْهِهِ، فَقَالَ وَهُوَ كَذَلِكَ: «لَعْنَةُ اللهِ عَلَى الْيَهُودِ وَالنَّصَارَى، اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ»، يُحَذِّرُ مَا صَنَعُوا.

260 - Narrated by 'Ubaydullah ibn Abdullah ibn 'Utbah: 'Aishah and Abdullah ibn Abbas said: When the Messenger of Allah (peace be upon him) was afflicted with his final illness, he would cover his face with a cloth. When he felt distressed, he would uncover it and say, "May Allah curse the Jews and Christians; they took the graves of their prophets as places of worship." He was warning against what they had done.

٢٦١ - وعَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ: قَالَتْ: قَالَ رَسُولُ اللَّهِ : فِي مَرَضِهِ الَّذِي لَمْ يَقُمْ مِنْهُ: «لَعَنَ اللَّهُ الْيَهُودَ وَالنَّصَارَى اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ». قَالَتْ: «فَلَوْلَا ذَاكَ أُبْرِزَ قَبْرُهُ، غَيْرَ أَنَّهُ خُشِيَ أَنْ يُتَّخَذَ مَسْجِدًا».

261 - Narrated by 'Urwah ibn Az-Zubayr from 'Aishah: She said: The Messenger of Allah (peace be upon him) said during his illness from which he never recovered, "May Allah curse the Jews and Christians; they took the graves of their prophets as places of worship." She added, "If it were not for that, his grave would have been made prominent, but it was feared that it would be taken as a place of worship."

٢٦٢ - وعَنْ عَائِشَةَ: أَنَّ أُمَّ حَبِيبَةَ، وَأُمَّ سَلَمَةَ، ذَكَرْنَا كَنِيسَةً رَأَيْنَهَا بِالْحَبَشَةِ، فِيهَا تَصَاوِيرُ، لِرَسُولِ اللَّهِ، فَقَالَ رَسُولُ اللهِ : «إِنَّ أُولَئِكَ، إِذَا كَانَ فِيهِمُ الرَّجُلُ الصَّالِحُ، فَمَاتَ، بَنَوْا عَلَى قَبْرِهِ مَسْجِدًا، وَصَوَّرُوا فِيهِ تِلْكَ الصُّوَرَ. أُولَئِكَ شِرَارُ الْخَلْقِ عِنْدَ اللهِ يَوْمَ الْقِيَامَةِ».

262 - Narrated by 'Aishah: Umm Habibah and Umm Salamah mentioned a church they had seen in Abyssinia in which there were images. The Messenger of Allah (peace be upon him) said, "Those are people who, when a righteous man among them died, built a mosque over his grave and made images of him. They are the worst of creation before Allah on the Day of Resurrection."[81]

[81] Reported by Al-Bukhari and Muslim.

٢٦٣ - وروى مالك في الموطأ عن زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ: أَنَّ رَسُولَ اللهِ صلى الله عليه وسلم قَالَ: «اللَّهُمَّ لَا تَجْعَلْ قَبْرِي وَثَنًا يُعْبَدُ، اشْتَدَّ غَضَبُ اللهِ عَلَىٰ قَوْمٍ اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ».

263 - Narrated in Al-Muwatta' by Malik: On the authority of Zayd ibn Aslam, from 'Ata ibn Yasar, that the Messenger of Allah (peace be upon him) said: “O Allah, do not let my grave become an idol that is worshipped. Allah’s anger was severe upon a people who took the graves of their prophets as places of worship.”

38- Chapter on Affirming Predestination

٢٦٤ - وقول الله تعالى: ﴿ إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ ﴾ (سورة القمر: ٤٩)

264 - Allah said: “Indeed, We have created everything according to a determined measure.” (Surah Al-Qamar: 49)

٢٦٥ - وقول الله تعالى: ﴿ مَا أَصَابَ مِن مُّصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنفُسِكُمْ إِلَّا فِي كِتَابٍ مِّن قَبْلِ أَن نَبْرَأَهَا إِنَّ ذَٰلِكَ عَلَى اللَّهِ يَسِيرٌ لِّكَيْلَا تَأْسَوْا عَلَى مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا آتَاكُمْ وَاللَّهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ﴾ (سورة الحديد: ٢٢-٢٣)

265 - Allah said: “No disaster strikes upon the earth or among yourselves except that it is in a Book before We bring it into being. Indeed, that, for Allah, is easy. In order that you not despair over what has eluded you and not exult [in pride] over what He has given you. And Allah does not like everyone self-deluded and boastful.” (Surah Al-Hadid: 22-23)

٢٦٦ - وعَنْ يَحْيَى بْنِ يَعْمَرَ، قَالَ: كَانَ أَوَّلَ مَنْ قَالَ فِي الْقَدَرِ بِالْبَصْرَةِ مَعْبَدٌ الْجُهَنِيُّ، فَانْطَلَقْتُ أَنَا وَحُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ الْحِمْيَرِيُّ حَاجَّيْنِ – أَوْ مُعْتَمِرَيْنِ - فَقُلْنَا: لَوْ لَقِينَا أَحَدًا مَنْ أَصْحَابِ رَسُولِ اللَّهِ ، فَسَأَلْنَاهُ عَمَّا يَقُولُ هَؤُلَاءِ فِي الْقَدَرِ، فَوُفِّقَ لَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ بْنِ الْخَطَّابِ دَاخِلًا الْمَسْجِدَ، فَاكْتَنَفْتُهُ أَنَا وَصَاحِبِي أَحَدُنَا عَنْ يَمِينِهِ، وَالْآخَرُ عَنْ شِمَالِهِ، فَظَنَنْتُ أَنَّ صَاحِبِي سَيَكِلُ الْكَلَامَ إِلَيَّ، فَقُلْتُ: أَبَا عَبْدِ الرَّحْمَنِ، إِنَّهُ قَدْ ظَهَرَ قِبَلَنَا نَاسٌ يَقْرَءُونَ الْقُرْآنَ، وَيَتَقَفَّرُونَ الْعِلْمَ، وَذَكَرَ مِنْ شَأْنِهِمْ، وَأَنَّهُمْ يَزْعُمُونَ أَنْ لَا قَدَرَ، وَأَنَّ الْأَمْرَ أُنُفٌ، قَالَ: «فَإِذَا لَقِيتَ أُولَئِكَ فَأَخْبِرْهُمْ أَنِّي بَرِيءٌ مِنْهُمْ، وَأَنَّهُمْ بُرَاءُ مِنِّي، وَالَّذِي يَحْلِفُ بِهِ عَبْدُ اللَّهِ بْنُ عُمَرَ لَوْ أَنَّ لِأَحَدِهِمْ مِثْلَ أُحُدٍ ذَهَبًا، فَأَنْفَقَهُ، مَا قَبِلَ اللَّهُ مِنْهُ حَتَّى يُؤْمِنَ بِالْقَدَرِ» رواه مسلم في صحيحه.

266 - Yahya ibn Ya'mar reported: The first person to speak about predestination in Basra was Ma'bad al-Juhani. I, along with Humayd ibn Abdur-Rahman al-Himyari, set out for Hajj or 'Umrah and said: "If we could meet one of the companions of the Messenger of Allah (peace be upon him), we would ask them about what these people say regarding predestination." We came across Abdullah ibn Umar entering the mosque, and we approached him—one of us on his right and the other on his left. I thought my companion would let me speak, so I said, "Abu Abdur-Rahman, there have appeared among us people who recite the Qur’an and seek knowledge but claim there is no predestination and that events are newly created." He replied, "If you meet those people, tell them I am free from them, and they are free from me. By the One in Whose hand is Abdullah ibn Umar’s soul, if one of them had gold the size of Uhud and spent it, Allah would not accept it until they believed in predestination.” (Narrated by Muslim in his Sahih)

٢٦٧ - وعَنْ ابن الديلمي، قال: أتيتُ أبي بن كعب فقلت له: وقع في نفسي شيء من القَدَرِ، فحدثني بشيءٍ لعل الله أن يُذهِبه من قلبي، قال: لو أنَّ الله عذَّبَ أهل سماواتِه وأهل أرضه، عذبهم وهو غير ظالم لهم، ولو رَحِمَهم، كانت رحمته خيراً لهم من أعمالهم، ولو أنفقت مثل أحد ذهباً في سبيل الله ما قبله الله منكَ حتى تؤمنَ بالقدر، وتعلم أن ما أصابَكَ لم يَكُنْ ليُخطئَكَ، وأنَّ ما أَخْطَأَكَ لم يَكُنْ لِيُصيبكَ، ولو مت على غير هذا لدخلت النار، قال: ثم أتيتُ عبد الله بن مسعود، فقال مثل ذلك، قال: ثم أتيتُ حذيفة بن اليمان فقال مثل ذلك، قال: ثم أتيتُ زيد بن ثابت، فحدثني عن النبي – صلى الله عليه وسلم – مثل ذلك.

267 - Ibn Ad-Daylami reported: I came to Ubayy ibn Ka'b and said, "Something concerning predestination has entered my mind, so narrate something to me that Allah may remove it from my heart." He said, "If

Allah were to punish the inhabitants of His heavens and His earth, He would do so without being unjust to them. And if He were to show mercy to them, His mercy would be better for them than their deeds. Even if you spent gold equal to Mount Uhud in Allah's cause, He would not accept it from you until you believe in predestination, knowing that what has befallen you was never going to miss you, and what missed you was never going to befall you. And if you die on anything other than this belief, you will enter the Fire." He continued, "Then I went to Abdullah ibn Mas'ud, and he said the same. Then I went to Hudhayfah ibn Al-Yaman, and he said the same. Then I went to Zayd ibn Thabit, and he narrated to me from the Prophet (peace be upon him) the same." (Narrated by At-Tabarani in Al-Mu'jam Al-Kabir and others)

٢٦٨ - وعَنْ أَبِي إِسْحَاقَ، قَالَ: سَمِعْتُ أَبَا الْحَجَّاجِ الْأَزْدِيَّ، قَالَ: لَقِيتُ سَلْمَانَ الْفَارِسِيَّ بِأَصْبَهَانَ فَقُلْتُ لَهُ: يَا أَبَا عَبْدِ اللَّهِ أَلَا تُخْبِرَنِي عَنِ الْإِيمَانِ بِالْقَدَرِ كَيْفَ هُوَ؟ قَالَ: «أَنْ تَعْلَمَ أَنَّ مَا أَصَابَكَ لَمْ يَكُنْ لِيُخْطِئَكَ، وَمَا أَخْطَأَكَ لَمْ يَكُنْ لِيُصِيبَكَ، وَلَا تَقُلْ لَوْ كَانَ كَذَا لَكَانَ كَذَا» رواه الطبراني في المعجم الكبير وغيره.

268 - Abu Ishaq reported: I heard Abu Al-Hajjaj Al-Azdi say: I met Salman Al-Farisi in Isfahan and said to him, "O Abu Abdullah, will you not tell me about faith in predestination? What is it?" He replied, "It is that you know what has befallen you was never going to miss you, and what missed you was never going to befall you. And do not say, 'If it had been such-and-such, it would have been such-and-such.'" (Narrated by At-Tabarani in Al-Mu'jam Al-Kabir and others)

٢٦٩ - وعَنِ ابْنِ عَوْنٍ، عَنِ الْحَسَنِ قَالَ: «مَنْ كَذَّبَ بِالْقَدَرِ فَقَدْ كَفَرَ» رواه عبد الله في زوائد الزهد

269 - Ibn Awn reported that Al-Hasan said: "Whoever denies predestination has disbelieved." (Narrated by Abdullah in Zawa'id Az-Zuhd)

39- Chapter on Cursing Time and Similar Matters

٢٧٠ - وقول الله تعالى: ﴿وَقَالُواْ مَا هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا يُهْلِكُنَّا إِلَّا الدَّهْرُ وَمَا لَهُم بِذَلِكَ مِنْ عِلْمٍ إِنْ هُمْ إِلَّا يَظُنُّونَ﴾ [سورة الجاثية: ٢٤].

270 - Allah, the Most High, said: "And they say, 'There is nothing but our worldly life; we die and live, and nothing destroys us except time.' And they have no knowledge of that; they are only assuming." (Surah Al-Jathiyah: 24)

٢٧١ - عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللهِ: "قَالَ اللَّهُ: يُؤْذِينِي ابْنُ آدَمَ، يَسُبُّ الدَّهْرَ، وَأَنَا الدَّهْرُ، بِيَدِي الْأَمْرُ، أُقَلِّبُ اللَّيْلَ وَالنَّهَارَ."

271 - Abu Hurairah reported that the Messenger of Allah (peace be upon him) said: "Allah said: 'The son of Adam offends Me; he curses time, but I am time, for in My Hand is the matter; I turn the night and day.'"

٢٧٢ - وفي رواية: "يَقُولُ اللهُ: يُؤْذِينِي ابْنُ آدَمَ" قَالَ: "يَقُولُ: يَا خَيْبَةَ الدَّهْرِ فَإِنِّي أَنَا الدَّهْرُ، أُقَلِّبُ لَيْلَهُ وَنَهَارَهُ، فَإِذَا شِئْتُ قَبَضْتُهُمَا." رواه أحمد في مسنده.

272 - In another narration: "Allah says: 'The son of Adam offends Me.' He says, 'Woe to time!' For indeed, I am time; I alternate its night and day, and when I will, I seize them both." (Narrated by Ahmad in his Musnad)

٢٧٣ - قَالَ الطَّبَرَانِيُّ في كتاب الدعاء: وَفَسَّرَ أَهْلُ الْعِلْمِ مَعْنَى هَذَا الْحَدِيثِ أَنَّهُ قَوْلُ النَّاسِ: أَفْقَرَنَا الدَّهْرُ، وَأَضَرَّ بِنَا الدَّهْرُ، فَقَالُوا: يَقُولُ اللَّهُ: إِنَّ الدَّهْرَ لَا يَضُرُّ بِأَحَدٍ وَلَا يَنْفَعُ وَأَنَّ الْأَمْرَ كُلَّهُ بِيَدِي.

273 - At-Tabarani mentioned in his book "Ad-Du'a": The scholars explained the meaning of this Hadith as referring to people's statement: "Time has impoverished us" or "Time has harmed us." Allah says: "Time neither harms nor benefits anyone, for the matter is entirely in My Hand."

٢٧٤ - وعن أبي هُرَيْرَةَ، قال: قَالَ رَسُولُ اللهِ: "لَا تَسُبُّوا الرِّيحَ، فَإِنَّهَا تَجِيءُ بِالرَّحْمَةِ وَالْعَذَابِ، وَلَكِنْ سَلُوا اللَّهَ خَيْرَهَا، وَتَعَوَّذُوا بِاللَّهِ مِنْ شَرِّهَا." رواه أحمد وغيره

274 - Abu Hurairah reported that the Messenger of Allah (peace be upon him) said: "Do not curse the wind, for it brings mercy and punishment. Instead, ask Allah for its good and seek refuge with Allah from its evil." (Narrated by Ahmad and others)

٢٧٥ - وعَنْ سَعِيدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبْزَى، عَنْ أَبِيهِ، عَنْ أُبَيٍّ، قَالَ: لَا تَسُبُّوا الرِّيحَ فَإِذَا رَأَيْتُمْ مِنْهَا مَا تَكْرَهُونَ فَقُولُوا: اللَّهُمَّ إِنَّا نَسْأَلُكَ خَيْرَ هَذِهِ الرِّيحِ، وَخَيْرَ مَا فِيهَا وَخَيْرَ مَا أُرْسِلَتْ بِهِ، وَنَعُوذُ بِكَ مِنْ شَرِّ هَذِهِ الرِّيحِ، وَشَرِّ مَا فِيهَا وَشَرِّ مَا أُرْسِلَتْ بِهِ.

275 - Sa’id ibn Abdur-Rahman ibn Abza narrated from his father, from Ubayy, who said:"Do not curse the wind. If you see something in it that you dislike, then say: 'O Allah, we ask You for the good of this wind, the good that is in it, and the good for which it was sent. And we seek refuge with You from the evil of this wind, the evil that is in it, and the evil for which it was sent.'"

٢٧٦ - وعَنْ مُجَاهِدٍ، قَالَ: هَاجَتْ رِيحٌ أَوْ هَبَّتْ رِيحٌ فَسَبُّوهَا، فَقَالَ ابْنُ عَبَّاسٍ: لَا تَسُبُّوهَا، فَإِنَّهَا تَجِيءُ بِالرَّحْمَةِ وَتَجِيءُ بِالْعَذَابِ، وَلَكِنْ قُولُوا: اللَّهُمَّ اجْعَلْهَا رَحْمَةً وَلَا تَجْعَلْهَا عَذَابًا. رواها ابن أبي شيبة في المصنف

276 - Mujahid narrated: "A wind stirred or blew, and some people cursed it. Ibn Abbas said: 'Do not curse it, for it brings mercy and it brings punishment. Instead, say: "O Allah, make it a mercy and do not make it a punishment."'" (Narrated by Ibn Abi Shaybah in Al-Musannaf)

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